CHRISTIAN REGISTER
AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS

"LIBERTY, HOLINESS, LOVE."

CHANDLER ROBBINS, EDITOR. BOSTON, SATURDAY, NOVEMBER 17, 1838. NO. 901--VOL. XVII.—NO. 46.

RELIGIOUS MISCELLANY.

MODES OF SLANDER.

When the celebrated Bernard was about to die, he declared that there were three things for which he felt to render thanks to God, one of which was, 'that he had never willingly slandered another, and if any one had fallen, he had hidden it as much as possible.' It would be well for religion, and happy for the world, if every professed Christian were able, at the close of life, to bear a similar testimony. How much hatred and strife would be prevented! How many of the offences which disturb the church would be forever unknown.

Slander often consists merely in *signs or insignificant actions.* There may be calumny in an expression of the countenance; in a hint or inuendo; in an altered course of conduct; in *not* doing what you have been wont to do, staying away from a neighbor's house, or withholding some accustomed civility. You may both give pain to the heart of your brother, and awaken strong prejudice against him, by a lofty air, a nod of the head, a turning out of the way, a glance of the eye, a shrug, a smile, or a frown. This method of slandering the Psalmist appears to have deprecated, when he prayed, 'Let not them that are mine enemies, wrongfully rejoice over me, neither let them *wink with the eye* that hate without a cause.' You may avoid committing yourself by words which might be quoted to your disadvantage, and perhaps subject you to the discipline of the church, and yet slander your brother grievously in the sight of God. You may *insinuate* more to his injury by a mysterious or distrustful look, or by silence when you ought to speak, than you could have done in a prolonged conversation. Nay, you may be aware of this, and it may be your purpose to convey by *signs*, more than you dare express in *words*.

Another covert of slander is by *listening to the calumnies of others without expressing your disapprobation.* 'There are,' says one, 'not only slanderous *throats*, but slanderous ears also; not only wicked *inventions*, which engender and brood lies, but wicked *assents* which hatch and foster them.' It was a maxim of the Emperor Domitian, that such as give ear to slanders are worse than slanderers themselves. No retailer of scandal ever tells his story without watching to discover either in your countenance or remarks, how you receive it. Hence it is often in your power to arrest it before it proceeds any further. In many cases it may be done simply by a look of disapprobation, and surely ought to be done at whatever sacrifice. 'The north wind,' says Solomon, 'driveth away rain, so doth an angry countenance a back-biting tongue.' Austin, it is said, had an inscription on his table, the import of which was, that no one should ever have a seat there who would be guilty of detraction.

Again, if you may incur this guilt by listening to the calumnies of others, much more may you do it by *repeating* them. Your sin in this way may be greater than the original offence. Your station may be more prominent, and your means of rendering a false report injurious far greater. It may originate perhaps, with a discarded and angry servant, whom few or no one would believe. But when taken up by you and reported, it goes out endorsed with your authority; and for the mischiefs which result from it, *you* are justly responsible. 'Where no wood is,' says the wise man, 'the fire goeth out: so where there is no talebearer, the strife ceaseth.'

Nor does it certainly palliate your guilt, that you report it with an air of regret: you 'hope it is not so;' you 'do not tell it for truth;' 'it is only what you have heard.' This may be but a device to shield your own reputation, while you hurl a poisoned arrow at your brother's.

Nor does it render you less criminal, that the malignant tale be substantially true. By the canons of Christ it is lawful 'to speak evil of no man.' And it is no less slanderous in his sight to proclaim your brother's faults injuriously and uncalled for, than to *charge* him with faults of which he is not guilty. It is not enough that you speak the truth of others; you are required to speak it '*in love.*'

An adroit method of some for propagating calumny, is *by asking questions.* 'Have you heard, say they, of this or that fault in one whom it is their purpose to malign?' 'Is it true,' that he has done this or that? Their design in making these inquiries is malevolent, and so far slanderous. They wish to originate a train of thought, to the injury of the person of whom they speak; to give a hint which shall awaken curiosity, and occasion further inquiry. It is a base method employed for drawing out and making public through the agency of another, what they are afraid or ashamed to be considered the authors of themselves.

Akin to this cowardly expedient is that of *bestowing hypothetical praise.* You commend a man, perhaps in the presence of a known enemy, for qualities to which his pretensions are very doubtful. You extol, it may be, his benevolence and liberality, before those who you know will not believe you, and who will be prompted by your insidious praise to speak of his parsimony. How often is this done for no other purpose than to elicit expressions of dislike in the hearing of others, at once to injure another in their opinion, and gratify the *enmity of one's own heart.*

THE HUZZAS OF POSTERITY.

A little boy near Hagerstown in Maryland, was one day pointing out to me a copse of trees as the place where Washington at the head of the Virginia rangers, fought a battle long before the war of the revolution with some Indians, headed by French from Fort Duquesne, now Pittsburgh. The little fellow had some balls of lead which had been fired in that battle, chopped from the centres of the now massive and aged oaks. I saw the sunbeam of some moral emotion was in his eyes, and I asked him further of Washington, the brave youth who led the Virginians into that thicket when the War-whoop shook its boughs, and the rifle rung in its gloom.

His mind seemed to glance like lightning through the illustrious deeds of arms in which Washington had been engaged, and settle down at the closing scene of Yorktown. He told me of one circumstance only. Said he, when the British troops were marched out of their entrenchments to lay down their arms, Washington told the American army, 'My boys, let there be no insults over a conquered foe! when they lay down their arms don't huzza: *posterity will hazza for you.*'

I could have hugged the boy to my bosom. Although he had not probably been able to read more than four years, yet his mind had drank deep in the moral greatness of the act of sparing the feelings of a fallen foe. I asked him what it was that Washington said that posterity would do? he quickly answered, *huzza.* 'Huzza! then,' said I; and he sent his clear wild shout into the battle-wood, and I shouted with him, '*huzza for Washington.*'

FOR THE REGISTER AND OBSERVER.

What is the great design in reality of all our efforts as Teachers? Is it not to do all we can towards making the children who are entrusted to us friends and followers of the Holy Child Jesus? It is right and desirable and incumbent upon us to endeavor to excite and encourage their curiosity, by presenting to their minds awakening and interesting truths—from whatever field—whatever quarter of the Universe those truths may be gleaned. It is right and well to exercise their understandings upon all such incidents in history whether sacred or profane—all such events and facts in Nature—all such questions in morals or religion, as may interest and improve their minds. It is well and proper to cultivate their memory and their ingenuity. But then all this mental cultivation must be secondary and subservient to the cultivation of the heart. If we train up our scholars in such a way as merely to make them more keen to discern, and more quick to remember—do we perform faithfully and fully the duty of Christian Teachers? Do we perform our part towards preparing them for the trials and temptations of life? Certainly we do not. It is not so peculiarly their intellects which are committed to our care. Of course we must awaken the mind before we can reach the heart—but then we should remember that as Sunday School Teachers our peculiar sphere is the heart—to which the understanding should be regarded by us merely as the entrance—and if we linger or loiter about the entrance instead of striving to possess ourselves of the heart, we surely fall short of our duty. There is little fear that the mind of children will be idle—little fear that curiosity will slumber—a child with a sleepy mind, and a dull curiosity is a monster—No—the young spirit is ever awake and alive—it is for us to direct its curiosity to right channels—it is for us to feed the hungry mind with that bread from Heaven which shall also nourish the heart. The heart let it be repeated is the great scene of our labors—Unless we can secure the heart's affections and aspirations for the service of Religion—it is in vain that we labor to quicken the mind and store the memory. Religious truths if merely laid up in the memory are of no more service than any other truths. The facts of Scripture history if they have only excited and gratified momentary curiosity have done no more than the most trivial things imaginable might have done. No, the heart permit it to be again repeated, is our field. Do you need to be made sensible by observation of the importance of cultivating the hearts of the children committed to you—go round through the streets and mark the young generation which is rising up around us—There is no want of mind there, vigorous and active mind—but it is lamentable to see how that mass of young energy is perverted and profaned—it is lamentable to see the spark but just kindled on the altar of the soul already beginning to flash forth impure and unholy fires—it is mournful to see in the manners and the hearts of many children so little reverence for whatever is sacred—whether it be names, persons or things.

How shall we so educate the heart of our pupils as to shield them from the evil influences with which their every day plays and pursuits must at every turn bring them in contact? I answer, we must present to them in an interesting and impressive manner, a counter-example—and what example shall that be but the example of Jesus Christ. This is the point to which my remarks have been tending—here is the simple but as it seems to me all-important subject which I wished to press upon your attention. Our greatest work is, our highest aim should be to teach our scholars Jesus Christ—not merely to teach them abstractly the advantages of obeying his precepts—whether we limit these advantages to this life or extend them to the life to come—not merely to teach them the doctrines which Jesus delivered and the deeds which he performed, as matters of history, but to make them acquainted with Jesus himself. You may teach them with the most eloquent language, and the most beautiful imagery and illustration, that the ways of wisdom are ways of peace and pleasantness; you may warn them in tones the most solemn, and by pictures the most fearful of the wages of sin, but the words will soon die away on their ears, the thoughts soon fade from their minds, when temptation appears in its winning forms. They must be interested in Jesus, he must be made the companion of their souls. How shall this end be gained, (for I find I am becoming tedious,) how shall we interest the children in Jesus Christ? We must acquire for ourselves that same mind which was in Christ Jesus, we must study the soul of Jesus in its relations to the Father of spirits and to the souls of his brethren, we must meditate on the example of Jesus in joy and in sorrow, in action and in suffering, we must muse till the fire burns within, and when it is kindled we must not let it die by neglect, we must not let the cares or the coldness of the world quench it, we must not suffer it to be dimmed by the damp breath of worldly desires, we must fan and foster it in the scenes of daily life. Mere meditation however earnest, mere aspiration however ardent will not make us like the being we contemplate—If we would *be* like Jesus, we must *do* like him, or rather we must do in our peculiar and several spheres what we feel that he would have done in our place, we must by cultivating his spirit make him our own, we must study and strive after the faith which lived in him. It was no strange work in him to do his father's will, it was his meat and drink—Religion was to him a world of ever present realities—His eye pierced the soul of his brethren—it was fixed on things beyond the boundaries of time, the veil which shrouds the world of spirits was drawn aside for him, so that while he tabernacled among men, he dwelt in a higher, an unseen world. He walked with God—nay—he was in the bosom of the Father, the light of Heaven shone upon his path, the love of the all-pervading, all-embracing spirit filled his heart, wherever he went; God was with him, God was within him. May not something of this same mind be ours? May we not aspire to a faith like this, in kind, even if not so vivid in degree? We must feel as Jesus felt the reality of religion, and the presence of the unseen world, if we would communicate to our pupils the spirit of Jesus. When we shall have gained by meditation, by prayer and by obedience the faith which was in Jesus, the children will learn from us what books could never teach them, they will learn more precious and lasting lessons than words ever taught. A Teacher whose heart is warmed with the spirit of Jesus, comes to his class with a preparation which a mind teeming with truth and a fancy rich in illustrations cannot afford. His soul is already in that pure world of spiritual realities into which he wishes to introduce his pupils—He speaks to them of things dear to him—they perceive it and they must catch something of his mind.

UNITARIAN PROSPECTS ON THE LAKES.

PLAN OF THE THEOLOGICAL SCHOOL.

Buffalo, August 31, 1838.

My Dear Brother:—My time has been so much occupied during this summer that I have done even less for the Messenger than formerly; indeed I have done nothing, but I will try to do better in future. To me this has been a delightful summer; my own society has been gradually increasing and improving, this has made me happy; and besides, I have enjoyed visits from several of our fathers and brothers from the East; and we trust that we have done considerable service to the cause of Christian truth. Mr Ripley has made a tour through the Lake country as far as to Chicago, and has visited all the principal towns and cities, with a view to the establishment of Unitarian Societies; he has been received with much interest; his mission will do great good; he will bear to New England and to the Association of which he was an agent, such information as will encourage them to act vigorously for the diffusion of truth in the West, and also enable them to direct their energies to the best advantage. I have had the satisfaction to co-operate in these missionary efforts. While others have supplied my pulpit, I have visited Erie, Pa. twice this summer, where I have preached seven times; Lockport, N. Y. twice; and Cleveland, O. once. In each of these places we have the germ of a flourishing society.

Lockport is about thirty miles from Buffalo, on the Erie Canal. It is a thrifty village of five or six thousand inhabitants. My average audience there has been about 130; and after hearing five sermons, some thirty respectable gentlemen met and chose a committee and signified their readiness to contribute three or four hundred dollars for six months' preaching, and their committee were authorized to procure a preacher and books and tracts. Such promptness and efficiency is very encouraging.

At Erie the average audience has been at least 250; but no definite action has taken place on the part of those interested.

At Cleveland a society is formed.

At Toledo Mr Sears has laid a good foundation; and at Chicago there is an excellent spirit manifested, and very promising indications.

Detroit has also been visited by our missionaries. Brothers Muzzey and Ripley have preached there.

Now all these places which I have mentioned are important points, and several of them are destined to be large cities, within the lives of the present generation; and nothing is wanting to build up a respectable Unitarian society in each of these places within two years, but competent preachers; and where are these preachers to be obtained? New England does not and cannot furnish enough preachers to perform the work, which as the advocates of liberal *living* christianity, we are called to do in this western country. New England is doing what she can, but she cannot do enough. The school at Cambridge could not hold students enough to supply the wants of the West, and my conviction is every day strengthened that our work cannot go on as it ought until facilities are furnished to prepare young men for the ministry somewhere in the midst of the West. We want a Theological school well endowed, and I hope we shall have one before many years, but amidst present embarrassments it is vain to talk of what we should like. Large donations cannot be expected at present.

And is there no way in which the means of Theological education can be furnished here in the West without incurring the expense of a large establishment? I have heard a plan suggested which seems to me feasible. Let our American Unitarian Association appoint some one to be a Western Agent, whose duty shall be to travel a portion of every year in the West, to establish new societies, and assist those already formed to obtain preachers, books, &c., and also to give relief from time to time by exchange, or otherwise to the pastors who are settled in isolated positions, and are ready to faint for help; and besides let this gentleman have a home at some convenient position, with a suitable library, and there direct the studies of a class of young men.

This is a rough sketch of the plan; and your first inquiry will be, and who among men will be sufficient for these things? Were it decorous to mention names, I could call to your mind two individuals, either of whom would make such an office a blessing to this Western country. Each of them are colleague pastors in Massachusetts, with health so precarious that they may again be arrested in the paths of their distinguished usefulness; but in this office, could it be established, there would be such various exercise, with such facilities to change climate as might be desirable, that even a frail constitution might be made to endure a great deal of service.

And again you may inquire, or others may, though you have faith, whence are the students to come? May there not be young men in the Eastern colleges, who, desiring to live in the West, would prefer to come and study their profession here amidst the scenes of their future labor?

And are there not young men in our Western parishes, who would prepare themselves for the ministry if the facilities were near at hand. I know there are such young men, I have met them. They cannot go to Cambridge, either because they have not the means to prepare for admission there, or more frequently because they are too old to be willing to spend four years in preparatory studies. I believe a Western Agent would find scholars in his extensive intercourse with society.

Another objection would be urged by many against the scheme which has been suggested, that the Theological education would be imperfect: no doubt it would be less accurate and less extensive, than the education which may be acquired at Cambridge; but on the other hand, they, who should make their preparation for the ministry amidst the strong action of these western communities, would see what is needed, and acquire a certain address which in many cases effects more than profound attainments.

It is no doubt very desirable that every man, who undertakes the ministry of Christian truths, should be thoroughly educated; but when I see whole communities without any worthy or even ordinary ministries of christianity, I cannot have patience to wait until young men have been carried through a course of eight or nine years. No, let some be made ready to go as speedily as may be, so that error and sin may not obtain the right of possession while we are preparing to dispossess them. I would not be misunderstood, no pains should be spared to increase the number of thoroughly educated clergymen, upon such, the prosperity of the church will in no small degree depend; but in the present crisis, we must meet exigences as we can; by all means send forth as many thoroughly accomplished men as can be found, and since the number of these do not supply the half of the demand, let others, pious and devoted men, be prepared to *hasten* to the work.

But I would not have the projects of the Western Agency and of Theological education confounded. We may have an Agent, though some may disapprove of his being embarrassed by giving instruction, and even if no students can be found to form a class; or we may have a Seminary, though some may doubt the expediency of an agency. I hope we may have an Agent and a Seminary distinct from each other before many years, and I doubt not that the West will sustain them: but at present, while we must depend upon the liberality of our Eastern brethren, we must consult for moderate expenditures, and I doubt not that we may be greatly strengthened by the union of the projects.

Our denomination have waked up with a noble zeal for Missionary enterprize; and never was there a more interesting or a more promising field for Missionary labor than this of the West. No ocean is to be crossed, no deadly climate to be encountered, no foreign language to be mastered, no ancient prejudice to be subdued; the West is neighbor to the East; they stand together as the parent and the child; and each may be the stronger by reciprocal benefits. If the parent trains up the child in the way it should go, the child will rise up in the strength of youth and call its parent blessed. But one thing must be kept in mind; poetry has said that 'the West is stretching out her hands towards the East, and imploring the bread of life,' and some have misconstrued the language. It is true individuals in the West, long for the establishment of Christian institutions, but the body of society, not already connected with prevailing modes of Christianity, is not deeply interested in religious affairs; and our work is to arouse their spiritual natures. It is a difficult work, and requires much zeal and patience. To be a successful Missionary, a man must have an unconquerable hopefulness; while he is gathering together the few and scattered materials with which to make a beginning, he must walk by faith and not by sight.

You will remember when you was in Mobile two years ago, going one rainy Sabbath morning to the miserable old school-house, which was your chapel and mine, and finding no person there, save one man, who came merely to say that no one else was coming. That was the day of small things; the little vine what we saw rising with such feeble life, has become large and beautiful. Mr Elliott could tell us of small things at St. Louis. But by the energies of a hope that would not be discouraged, he has been borne on to signal success. Yes it must be borne in mind by our friends at the East, and especially by our Missionaries, that religious societies do not grow up spontaneously in the West. I hope your western correspondents will express their opinions in regard to a Western Agent. What do you think of the project?

Yours, in Christian fellowship,

G. W. H.

Western Messenger.

EDUCATION CONVENTION IN BOSTON.

A meeting of the friends of Education was held pursuant to the requisitions of the law, on Saturday last, in Park street vestry. The Hon. S. A. Elliot, Mayor of Boston, was called to the chair, and Rev. C. F. Barnard appointed Secretary.

The Mayor, on taking the chair, said he had been for the last five or six years, associated with the school committess of this city, and he had had some opportunity of observing what was needed. He thought there were two prominent faults in the system, both public and private. The one was, the want of attention in the construction of school rooms, to securing good air; which was of the utmost importance, not only to the healthy action of the animal functions, but to the operations of the mind. He had no doubt that many of the diseases which were attributed to the climate, ought in justice to be ascribed to the school-room. Injustice was often done to the child, by charging him with dullness or laziness, and applying a stimulus, either moral or physical, when the true remedy would be to ventilate the apartment. This remedy he had proposed to introduce, and had been partially successful.

The other defect of which he complained was *over stimulus*, in order to force the early developement of intellect. He thought we were not sufficiently patient to wait for the developement of the intellectual powers. The passions were excited to an injurious extent, by the system of competition practised in the schools. The arrangement in classes, with higher and lower places, and the distribution of medals, was, as he thought, a dangerous stimulus, calculated to excite ambition, rivalry, and jealousy; passions which could not be excited in the adult without the most deleterious influence both upon the health and morals; much less in children. He thought the safer course was to wait a little while longer for the developement of the intellect, before it was so severely tasked. He thought the stimulants of moral influences as deleterious to the intellect and physical frame, as alcohol to the animal functions; and he thought a *temperance reformation* necessary in education. The effect of this system was, that our children are puny. It was painful to go into our schools and listen to the brilliant recitations, and see the pale face, and flushed countenance. There was no doubt that they were forward; but what was the effect? In after life they fall behind, become sickly, and often fall victims to consumption.

The same views were supported by Messrs Barnard and Walker; the latter of whom thought the establishment of high schools and academies an error, and that all the energies of the community ought to be concentrated on the public school; a sentiment, which we think it would be difficult to make current in New England, where the practical advantages of academies and high schools have so long been experienced; and in connection with which, the common school system has flourished beyond example, unless we except Prussia.

Rev. Mr Blagden thought that one of the greatest objects of the Board of Education ought to be, to meet the religious views and feelings of the community. He felt embarrassed from a want of knowledge of what had been done, and all he had to say was, to suggest to the Hon. Secretary of the Board, whom he was happy to see in the house, the desirableness of bringing clearly before the community the religious bearing of what is to be done by them. He should endeavor to divest himself of all religious bigotry; and he wished the course of the Board to be such that all jealousy might be removed from the minds of religionists or irreligionists. He would have religion in its *liberal*, but not *unevangelical* sense. He thought that the combining of religious with intellectual education, would be the surest method of preventing over excitement, and keeping the passions in check. It would give higher motives for intellectual effort,—it would cultivate all those feelings of mind and habits of body which are necessary to prevent knowledge itself from becoming a source of future sorrow. He said the cultivation of the intellect without piety was like putting a two edged sword in the hand of a madman; and instanced the case of France, where, at the time when intellect was putting forth its freshest blossoms, it was a scene of moral desolation. He therefore wished that whatever of a moral bearing could be given to this effort, might be given without delay; and he hoped not a hand of any party or sect would be withheld, in carrying out what had already been begun.

Rev. Mr Pierpont thought there was too much excitement, and too much of it of the wrong kind. There was too much excitement of the lower feelings of our nature, and too little of the higher. He thought the system of competition in our schools was similar in principle to the horse race. He commented with no little severity, on the practice of distributing medals; and called them *silver spurs*, to be stuck into the sides of the boys and girls in these races. We do this ourselves—we have duties to perform in driving these spurs; and then we come here and complain of *over-excitement*. He thought we should not say to the child, '*you have excelled*,' but *well done*.' when he has done so well as to deserve commendation. When my brother, said he, spoke of religious feelings and religious education, I hope he did not mean sectarianism. Neither he nor I would consent to that. Let us teach our children to reverence God; to reverence his laws; to do right; and to observe the eternal laws of equity in their feelings and actions. That is a better education than merely intellectual.

While on the subject of excitement, he would say that we excite too much the eyes of the children—we have a long row of windows, and then we set the children facing them, so that they must either have the full glare of light shining in their faces and on the pages of their books, or they must hold their books between their faces and the light, and thus cast a shadow upon their reading. No one did this in his office. It is not so, with you, in the Mayor and Aldermen's room. Every man of you turns his back to the light.

The Mayor said in explanation, that the Mayor and Aldermen had no control over the construction of school houses; but he believed the school houses were all provided with inside blinds. In regard to over-excitement, he threw none of the blame on the teachers. It all fell upon the heads of families. They would not be satisfied, if their children were not so many hours in school, and did not make such rapid progress. He had tried the experiment, and established a school where this extra excitement was not applied; and though commenced under favorable auspices, it was not long before the children were withdrawn, because the parents wished to have them more hours in school, and make greater progress in learning.

Hon. Jonathan Phillips offered a resolution, in substance, that in the opinion of this meeting, it is of the highest importance that the attention of those who have the direction of education, should be directed to the developement of the physical and moral powers of our nature, and that this community should be impressed with the conviction that the intellect is not alone to be cultivated. After expressing the very deep interest which he felt in this subject, he said, that one gentleman had expressed his opinion very decidedly, in favor of religious education. In all Protestant countries, differences of opinion existed as to the details of religion; and from this arose the difficulty of incorporating it in a system of public instruction. In Prussia, religion was left exclusively to religious teachers, either Protestant or Catholic, according to the prevailing religion of the district. But, in our country, he said, we were all interested in the subject of religion; but when we come to the details and particulars, we differ. He wished, therefore, that the gentleman would go farther, and state precisely what his views were. The situation of the committee of education was such that they could not act on this subject without great embarrassment; and he thought they had done all they reasonably could. He had great confidence in his countrymen, in regard to this object; but we cannot expect that, in the course of a twelve month, we are to renovate society.

James T. Austin, Esq. rose to second the resolution, and to suggest a modification in regard to physical education. He thought the subject of education exceedingly interesting in every country, but especially in this, where the institutions of the country depend for their stability so much on the education of the whole people. It was therefore with pain that he heard any thing said in disparagement of what had been done by our ancestors. If there is a subject in which we ought to feel a pride, it is in what has been done to promote education. The opinion had been expressed that academies and high schools were injurious to the cause of common education. He thought that was a mistake.

It was true, as a general principle, that a thing was valued to what it cost. In illustration of this, he said an attempt was made to provide lectures for the girls at Lowell. A course of lectures, of the first order, was given gratuitously; and for a few evenings they were well attended; but the audience soon dwindled away. The experiment was again tried, of selling tickets, and it succeeded in securing a full audience, to a course inferior to the first. He hoped the freedom of education would not diminish the interest felt in it.

It had been said there was too much excitement. That brought back his mind near half a century, when he happened to be one of those favored individuals who received that little bit of silver; and he declared that no silver or gold he ever had, did his heart and intellect so much good as that. It was indeed a scene of excitement and labor, between twelve of us; but he had never discovered that it had injured his intellect or morals. He thought some stimulus was necessary to promote study with the young, especially in those studies which were of themselves dull and uninteresting. The competition in these schools had been called a horse race—a mere scrub race; but the race that was run in that public school to which he had alluded was no *scrub race*-it was as gallant a race as was ever run by the famous Eclipse. He thought the very object of this meeting was excitement. We are in a world of excitement; and the excitement that begins at the head of the government comes at last to the family circle. He did not believe that the feeble health of our children was to be traced to the school room; but he was sure that our young people knew more than they did formerly.

In regard to moral and religious instruction, he quoted the language of a distinguished individual, who said that 'the march of mind, not controlled by moral power, was but the *rogue's march*;' and he had had occasion to observe, in the course of his professional duties, that, with the increase of the intellectual powers, there had been an increased tendency to crime—not always boldness in crime, but craft, fraud, and subtlety; and, without the control of moral principle, intellectual education is the greatest of curses.

He was afraid that, because we have so many differences of opinion in regard to religious subjects, there may come upon our public schools a disregard to all religion. We find in a neighboring state, one of the most magnificent bequests given on condition that no clergyman should enter upon the ground. This he had looked upon as intimating that moral science and religious principle are to be excluded from the institution. For heaven's sake, let us beware of following such an example. Let us the rather go in the good spirit of the Puritans, and follow the example of our fathers, by giving our young men moral as well as intellectual power.

Rev. Mr Pierpont said that he should not dispute that the little piece of silver to which the gentleman alluded, did his *heart* as much good as any he has got since. His only doubt was, whether that had any tendency to cultivate moral affections. Nor did he doubt that the race of which he had spoken was as gallantly conducted as any ever run by the splendid horse Eclipse. It was a horse race still; and his doubt was, whether the tendency was not to *eclipse* the higher powers, as the moon, coming between us and the orb from which it received its borrowed light, eclipses the sun.

Rev. Nehemiah Adams said it had seemed to him that the course of the Board of Education in relation to religious education in schools was a very difficult and delicate one; and he observed by the public prints that there were jealousies. It was said that their object was to give a Christian education. But, the question was, who is to decide what are the principles of the Christian religion? The feeling is, that to attempt this will be to teach *sectarianism.* In illustration of this remark, he would state a fact that occurred in the school committee. A member of the committee objected to the introduction of a book, because it had this verse in it, in reference to the consequence of stealing and lying:

> 'I shall see the just afar,
> Radiant as the morning star;
> While with trembling steps I go,
> To the darker world of woe!'

The committee man would not have this book introduced because it taught the doctrine of future punishment.

On the other side, there might be ground of complaint, on account of what was *left out* of the school books. If any thing is taught *as the Christian religion*, which falls short of it, there is equal ground of complaint, as though error were directly taught. In illustration of this, he alluded to a stanza, found, he believed, in Mr Pierpont's Third Reader, which is an alteration of one of the most beautiful hymns in our language, and which is found in almost every nursery in the land. The original is

> 'For satan finds some mischief still
> For idle hands to do.'

The alteration reads

> 'For *there is always something ill*
> For idle hands to do.'

The implication here is, that there is no such being as Satan; and the discerning child, having the original hymn in his possession, would be impressed with the idea that the author of the book and the school committee, did not believe, or at least doubted the existence of such a being.

[Mr Pierpont rose and said; 'As the Gentleman has kindly given me permission to correct him if he is in error, I would say, that the alteration alluded to is in no book which I have given to the public.'—But his memory deceived him. The precise language quoted is to be found on p. 137 of *The Young Reader*, by J. Pierpont. Mr P. of course was not guilty of an intentional misstatement, because many teachers who were present, use his Book in their Schools and would easily perceive his error. We have since accidentally learned that he has made a suitable and satisfactory explanation to Mr A. of his mistake.]

Mr Adams continued. He had never in his life seen so much dissension and so much jealousy as existed in relation to the schools in this city; and a great part of it he suspected, arose from this very thing. A hundred thousand eyes were upon this Board of Education, and he sincerely sympathized with them. He did not come there to suggest any thing; but if the object was to satisfy all these conflicting views and feelings, he knew of no way in which it could be done but to abolish all religious teaching in the schools; and to make the object of the school, viz: to teach reading, writing, &c. as exclusive as the object of mechanics shops in which the boy is placed to learn a trade,—and leaving the moral and religious culture of the pupil to parents, and ministers and Sunday School teachers. But, in the primary schools, it was a very small part of the object to develope the intellect; but a principal one was to cultivate the affections; and he confessed he did not know how this was to be done, if religion was not to be taught. Suppose a child lies:—you must under such an arrangement punish him, not because he has violated a moral obligation, but because he has transgressed a rule of the school. Unless this is done, there is no end to dissensions.

Mr. Emerson, a member of the school committee rose under considerable excitement; and as we supposed under the apprehension that the object of Mr. Adams, was to *recommend* the entire abolition of religious teaching in the schools. Mr. Adams, however, said he had entirely misapprehended him. He meant to say that morals and religion must not be taught, if this evil is to be remedied. He wished it might be remedied; but *he* saw no way by which it

could be done, but by coming to the dreadful alternative of banishing all religious instruction from the schools.

Mr. Emerson said he could not think it impossible that the fundamental principles of Christianity could be taught in such a community as this. To his mind it would be shocking, if the influence which is exerted on the minds of scholars by the opening and closing exercises of the schools, were to be lost. He had been a member of the school committee for a number of years, and the difficulty about school books which had been mentioned had never occurred to him; nor had he any recollection of the fact stated by Mr. Adams. [The mayor also denied any knowledge of the fact, and thought it could not have occurred in the school committee. Mr. Adams said it was in the Committee of the Primary schools.]

Mr. Emerson said also he thought the practice of distributing medals had been treated with undue severity. It was true that it created a distinction between the indolent and the industrious, and between the faithful and unfaithful; but that was in accordance with all the arrangements of society; and even with the retributions of the world to come.

Mr. Tower, teacher, thought the implication had been made that the teachers were not able to discern the difference between indolence and physical depression from bad air. He had visited most of the schools in Boston, and he did not believe such a thing had ever occurred as that a child should have been punished for dulness arising from the state of the school room. But if it were so, it might be laid upon other shoulders. It would be found by the printed regulations, that a committee of three are appointed to go round and compare A. B. and C. and to produce excitement. They arrange the teachers in classes, 1. 2, 3, 4, so that they get medals too; and the lower number sometimes finds that he has not votes enough to continue in his place; so that they were dependent for their bread on producing the very excitement here complained of. Intellectual improvement also, was made the test of merit; and whatever time the teacher spends on moral improvement, was lost in the scale by which he was judged.

Mr. Pierpont said he thought the gentleman entirely correct. The whole community was in a state of unhealthy excitement; and if there could be anything like a balance wheel, it would be a great desideratum.

Mr. H. W. Carter, teacher, thought that the present mode of distributing rewards operated unjustly; inasmuch as it did not amount to a reward for *exertion*, but *success*; so that, it often happened that the reward was obtained by the one who had made the least effort; and it was often felt by the teachers that some other one was better entitled to the prize. If rewards were distributed for exertion and good behaviour, he thought it would be better.—*Boston Recorder.*

FOR THE REGISTER AND OBSERVER.

PHRENOLOGY.

Mr. Editor,—I have examined with very great satisfaction a work just published by Joshua Toulmin Smith, Esq.* entitled, 'Synopsis of Phrenology; directed chiefly to the exhibition of the utility and application of the science to the advancement of social happiness.' Mr. Smith stands in the foremost ranks of those who have undertaken to vindicate the claims of phrenology against the numerous, strenuous and abusive attacks of its enemies. The character of this gentleman for general learning, and the works already published by him on the science of phrenology, must give great weight to his authority, and eminently qualify him to form a correct judgment upon a subject, which intimately connects itself with the best interests of individuals and communities. It is with pleasure that we greet the advance of such a man, to aid in the elucidation of this interesting science. For while we admit not only the right, but even the usefulness of judicious investigation, we think that Mr. Smith has, by his acuteness and ability, done something to excite a discussion likely to conduce much to the determination of the true merits of the 'New Philosophy.'

'The 'Synopsis' to which I have called the attention of your readers, contains a large amount of matter in the compass of 27 octavo pages, to which are added two plates, handsomely executed by the author himself. This pamphlet is accompanied by a marked cast, prepared for the illustration of the subject. It is a cast of an ancient Greek skull from the tombs in the Isle of Samos. It represents, as the author says, a general good developement of all the parts; and it is believed to be more useful to the student to study the organs on a *skull* than on a *bust*, as their *exact location* is thus much more definitely understood than when seen on an ideal bust. No one will have any difficulty in comparing the location on the skull with that on the living head. It is an admirable piece of workmanship, painted according to the author's classification of the faculties, the *organs* being marked and numbered on one side and the *groups* on the other. It is my conviction that the 'Synopsis' and the accompanying skull will do more to enlighten the community on the true science and practical utility of the 'New Philosophy,' and to elevate it in the confidence and respect of the people, than any thing that has appeared on the subject for the last few years. No person I am persuaded can be at loss, for a single moment, to determine the comparative advantages of this Greek skull to the ideal busts which are now flooding our land, many of which are exceedingly defective, and tend only to bewilder the beginner and bring contempt upon the science.

Passing over many topics brought forward and elucidated in a clear and interesting manner by the author, let us take a bird's eye view of his classification of the Faculties. This classification I conceive to be the most scientific and philosophical ever yet attempted.

Mr. Smith divides the human faculties into two grand classes; the *first*, comprising those powers by means of which we are enabled to attain a knowledge of the objects of nature; the *second*, comprising those powers of which we are impelled to action.

Each of these classes, says the author, places man in relation to some external objects. The effect of the first class is to place objects of external nature within man's cognizance or knowledge; the effect of the latter is to induce actions from man, directed towards these external objects.

The author not being able to find any terms in common use sufficiently accurate to express the idea of the *effect of the existence* of either of these classes, has employed two fresh terms, derived from words of the Latin, both of which have other derivative words in common use in our language. He terms that class of faculties which impels to actions, the *Propellents*; and that class which gives us knowledge of objects, the *Comprehensives*. Each of these two classes is divided into distinct groups, and each group into distinct faculties.

1. PROPELLENT POWERS. 1. *Preservative Group*, which gives preservation of simple existence and sustenance of life. 2. *Social Group*, which contributes to the continuation of the species; the welfare of the young; the union of marriage; social union and compact, and attachment to home and patriotism. 3. *Protective Group*, which overcomes opposition and difficulties; annihilates that whose destruction is necessary to safety or welfare; restrains exhibition or expression which must prove injurious and contributes to circumspection. 4. *Dignitative Group*, which secures independence and general estimation. 5. *Moral Directive Group*, which promotes regard of good and happiness of others; impels to yield to authority of that known to be superior, prompts to constancy and consistency, and urges to yield *fancied immediate to real permanent good*. 6. *Progressive Group*, which relies on future good, and takes steps to attain it; constantly as one object becomes known, seeks after *new ones*: strives for attainment of perfection in every thing; aims at similarity to that already attained; accumulates provision for the future, and discovers means of abridging labor.

2. COMPREHENSIVE POWERS. 1. *External Senses*, or the faculties of muscular sense, as touch, taste, smell, sight, and hearing, which give impressions of objects in the external world conveyed through these to cognizance of the internal faculties. 2. *Simple Perceptive* Group, which gives the notion of simple *abstract existence*; simple forms; simple size, or magnitude; simple gravity, weight or resistance. 3. *Objecto-Relative Group*, which gives the relations of quantity; of physical proportions; of primitive sounds; of parts of period; of primitive colors; of parts of space, and of *active existence*. 4. *Reflective Group*, which relates to a combination of objects in which any point of similarity exists; a combination of objects between whose existence a necessary connexion exists and a discombination of points (in objects otherwise similar or otherwise necessarily connected) in which no similitude or connexion exists. 5. *Expressive Group*, which furnishes artificial signs expressive of results of every mode of mental activity.

In order to illustrate the several groups more clearly, the author has added a plate in his 'Synopsis,' which exhibits the predominance or deficiency of each different group, by means of different *national skulls*, (each an average specimen of its class.) The author informs us that the skulls were drawn by scale from nature, and lithographed by himself, to insure correctness. They are as follows: a Negro; a Peruvian Indian; a North American Indian; two Hindoos; Blackbird a chief of the Attawas; an Ancient Greek from tombs in the Isle of Samos; a Charib; and an Esquimaux.

The 'Synopsis' closes with some valuable remarks on the Temperaments and on Physical and Mental education.

Few, I am persuaded, can examine this work, without feeling the force of the following closing remarks. 'The contemplation of the whole subject of Phrenology, but especially when we consider the *means it places within our power for self-improvement*, cannot fail to force upon the mind the strongest and most unalterable conviction of the infinite power, wisdom, and goodness of that Great Being who has thus so curiously and wonderfully formed the mind of man, endowed it with such numerous and different powers, each power precisely adapted to some *want* in man's condition; and who finally has placed within the reach of man means of so wide extent for the attainment, by his own efforts, of the truest happiness and the most exalted virtue.' H.

*Mr. S. is a grandson of the celebrated Dr. Priestley.

FOR THE REGISTER AND OBSERVER.

A NEW SOCIETY IN GREAT BRITAIN FOR THE PROTECTION OF THE ABORIGINES.

We find, in the September number of the London 'Eclectic Review,' a notice of an association recently formed in England, with a view to the protection and benefit of the Aborigines of the several countries in which British settlements exist. It seems to us a subject of peculiar interest, and we have therefore prepared the following abstract.

The evils of Colonial Apprenticeship being fairly under foot, the hands of many British philanthropists are now free for another kindred work, in relieving the evils to which the aboriginal population in the several colonies is subjected. These are found to be enormously great, and every hour's delay costs untold suffering. 'The British and Foreign Aborigines Protection Society' has heard the voice and comes to the rescue. It strives to collect information concerning the intercourse of white people with the uncivilized tribes in all parts of the world. This is disseminated by the press, or brought home to the government and parliament by personal appeals, until grievances are redressed. The objects of this society have long been under contemplation, and if properly furthered, cannot fail to relieve uncivilized millions, whose groans are now heard only by an offended God. 'On this subject,' says the reviewer, 'the same spirit is abroad, which in the time of the Commonwealth prompted the puritans to raise the then large sum of £7000 by parochial collections, to found the New England Company, for the instruction of Indians under Eliot; and *that spirit is now a hundred fold more intense, and incomparably more ably guided.*'

The society are to go to work *forthwith*. The writer thinks that *justice to the free colored people* is to follow *the abolition of slavery* in the British colonies, precisely as the abolition of slavery, followed that of the *Slave trade*. Those who, like Granville Sharpe, wrought heartily in this cause, took from the first, the broad ground of universal justice to the colored race. When Mr Pitt attacked the slave trade in 1792, he declared distinctly that the *civilization of Africa* was his object. The prospects which he held forth, and the eloquence with which he seemed to realise them, made him appear, to both friends and enemies, to be for the time inspired. From time to time since 1812, or earlier, appeals have come before the House of Commons, in behalf of the cruelly treated Australian, the free Hottentot, or the slave of Southern Africa; and seldom without exciting sympathy. The Missionaries also have been unwearied in this cause—however unpopular may have been the office of spy upon their fellow-countrymen, and informer at home, of colonial mal-administration. The regular publication of Missionary reports is doing much.

'In addition to these special demonstrations of interest,' continues the writer, 'the successful agitation of the abolition of the slave-trade and of slavery, has raised numerous topics, by which the public mind has become familiarized to the opinion that colored races are fully capable of civilization—an hypothesis to which ample justice has been done by travellers of the last seventy years, in uncivilized lands.' 'The names of Sparrman, Le Vaillant, Barrow, Thompson, and Pringle, in the example of South Africa alone, will readily occur to our readers.' 'These things with others show that the Aborigines Protection Society is wanted, and will be supported by the enlightened, both men and women, citizens and colonists.' The great change that is just now coming over English colonization is perhaps the strongest motive for immediate action in the cause of the natives; especially if it is true that in South Australia and New Zealand measures are a foot which 'are incomparably superior to any scheme of colonization ever planned, not excepting even William Penn's.' 'What sort of a chance' asks our reviewer, 'would the people of Yorkshire have of justice in courts of law, and consequently of advancement in civilization, if they were forbid to give evidence? Yet all the natives of Australia, all the New Zealanders, all the Indians of America, and all the South Africans, who happen not to be Christians, are in this deplorable case.'

'In South Australia provision is promised for obtaining land from the natives by treaty; for reserving one fifth of it for their use; for protecting them by a special agent; for making their subsistence a charge on the new colony: for instructing them: for building asylums for them; and for taking means to teach them habits of industry. The New Zealand bill, besides securing most of these points, has a provision of great importance for the relative comfort and respectability of the native chiefs during their difficult progress towards civilization.'

A brief examination of the documents published by the society, follows. The means are stated which are taken to *give the public all the facts which can be had.* This is perhaps in itself to be the main corrective of abuses:—which will shrink from the light of truth, and from the public frown, and be seen no more. "It seems to be an opinion founded rather on experience,' says the Report, 'than on any essential principle in the nature of the case, that the colored races must inevitably perish as civilization and Christianity advance. Whatever the past facts may be, and unquestionably they are painful enough, they are not evidence that no better scheme of colonization can be found compatible with the safety and improvement of the Aborigines. We cannot admit the doctrine that the establishment of a civilized community in the neighborhood of uncivilized tribes, *must* be injurious to the latter, without supposing something extremely defective and improper in the regulations and principles of the former. LET THESE BE CORRECTED, AND THE EVILS MUST BE DIMINISHED."

Among their exertions to effect a thorough reform in the colonization system, 'the British and Foreign Aborigines Protection Society have offered a prize of £50 for the best Essay on the present state of the uncivilized and defenceless tribes; on the causes which have led to the diminution of their numbers, and to their debased condition; and on the best means of protecting them, and of promoting their advancement.' It may be mentioned here that 'the subject of a general law in behalf of the Aborigines has been brought formally under the consideration of members of the House of Commons, unconnected with this Society.'—The article concludes with the following remarks from Mr Howitt's work on Colonization; which we hope to see reprinted in this country.

'We have now followed the Europeans to every region of the globe, and seen them planting colonies and peopling new lands, and everywhere we have found them the same—a lawless and domineering race, seizing on the earth as if they were the first-born of the creation, having a presumptive right to murder and dispossess all other people. For more than three centuries we have glanced back at them in their course, and everywhere they have had the word of God in their mouth, and the deeds of darkness in their hand. Many are the evils that are done under the sun; but there is and can be no evil like that monstrous and earth-encompassing evil, which the Europeans have committed against the Aborigines of every country in which they have settled. And in what country have they not settled? It is often said as a very pretty speech, that the sun never sets on the dominions of our youthful queen; but who dares to tell us the more horrible truth, that it never sets on the scenes of our injustice and oppressions! . . . For more than three centuries, and *down to the very last hour*, as this volume testifies, has this system, stupid as it is wicked, been going on. Thank God the dawn of a new era appears at last!

* * * * * *

'The cause of the Aborigines is the cause of three fourths of the population of the globe. It is therefore with pleasure that I have seen the Aborigines Protection Society raise its head amongst the many noble societies for the redress of the wrongs and the elevation of humanity, that adorn the country. Such a society must become one of the most active and powerful agents of universal justice: it *must be that or nothing*,—for the evil which it has to put down is tyrannous and strong beyond all others. It cannot fail without the deepest disgrace to the nation—for the honor of the nation, its Christian zeal, and its commercial interests, are all bound up with it.

Where are we to look for a guarantee for the removal of the foulest stains on humanity and the Christian name? Our government may be well disposed to adopt juster measures; *but governments are not yet formed on those principles, and with those views that will warrant us to depend upon them.*' D.

For the Register and Observer.

TRANQUILLITY.

'Has the reader never known a season, when, in the fullest flow of thought and feeling, in the universal action of the soul, an inward calm, profound as midnight silence, yet bright as the still summer noon, full of joy, but unbroken by one throb of tumultuous passion, has been breathed through his spirit, and given him a glimpse and presage of the serenity of a happier world? Of this character is the peace of religion. It is a conscious harmony with God and the creation, an alliance of love with all beings, a sympathy with all that is pure and happy, a surrender of every separate will and interest, a participation of the spirit and life of the universe, an entire concord of purpose with its Infinite Original. This is peace, and the true happiness of man; and we think that human nature has never lost sight of this its great end. It has always sighed for a repose, in which energy of thought and will might be tempered with an all-pervading tranquillity. * * * Man, we believe, never wholly loses the sentiment of his true good. There are yearnings, sighings, which he does not himself comprehend, which break forth alike in his prosperous and adverse seasons, which betray a deep, indestructible faith in a good that he has not found, and which, in proportion as they grow distinct, rise to God, and concentrate the soul in him, as at once its life and rest, the fountain at once of energy and of peace.'—*Channing.*

The above extract is one of singular beauty and philosophic profoundness. It is crowded with truth, thought, and redolent with a most deep and holy sentiment. It seems to have suggested to a kindred spirit on the other side of the water, one of the most beautiful of all his sonnets.

Tranquillity! the Sovereign aim wert thou,
In heathen schools of philosophic lore;
Heart stricken, by stern destiny of yore,
The tragic muse these served with thoughtful vow,
And what of hope Elysium would allow,
Was fondly seized by Sculpture, to restore
Peace to the mourner's soul; but he who wore
The crown of thorns around his bleeding brow
Warmed our sad being with a glorious light,
Then arts, which still had drawn a softening face,
From shadowy fountains of the Infinite,
Communed with that Idea, face to face,
And move around it now as Planets run,
Each in its orbit round the central sun.'

We consider this sonnet not only as worthy of comparison with those matchless models, from Milton and Shakspeare, which 'overflow with a terrible Beauty' but as expressing one of the great ideas of Christianity. There is nothing like Tranquillity in a state of aspiration among the relics of the times before Christ. It is not in chiselled marble: nor in sculptured speech. The serpent of destiny, gloomy, dark, forbidding, has twined himself all around the Obelisks and the Pyramids. In an Egyptian Temple, there is Awe and Veneration; but neither Hope nor Love. The Grecian Temple expresses repose, but it is the repose in sensual enjoyment; Tranquillity is the Actual; there is no reaching forward after an unattained Ideal; still less is tranquillity united with this aspiration. But go into a Gothic Church and the sentiment of the Infinite rushes upon you; You are calm yet full of aspirations. The tall, pointed window, the sharp arches, crossing and intersecting are full of aspiration and full of Hope. Lowliness and meek submission, are unconsciously expressed in the form of the building; the cross is petrified in the Church. The whole edifice seems to be the most devout thought of a perfect Christian caught in its ascent to God, and frozen into marble. Paganism has nothing like it; men unconsciously express the profound sentiment of their souls, and Pagan Philosophy and Religion had not spoken the deep and kindling word of Christianity. How could the heathen express a truth they never felt?

The same peculiarity marks the literature of old times. Taken at large, ancient literature was more religious perhaps than that of modern times, excepting our professional works. (The modern literature of Germany ought likewise to be excepted; for their religious life assumes a thousand forms, and is almost omnipresent. It bears flowers and fruits, and vegetates like mosses and lichens, on every arm of that luxurious tree.) Besides the spirit of antiquity was a calm spirit, compared with that of modern times. But yet in all antiquity you shall find nothing which comforts the afflicted heart, like one of the million publications of the christian age. The beautiful story of Psyche in Apuleius is the only work which approaches it; and Apuleius lived in the 2d century after Christ and could not have escaped the influence of Christianity. Every churchyard is eloquent with the same sentiment. It can not only say 'Siste viator,' but 'To die is gain.' What has produced this wondrous difference between Christian and Pagan Art—a difference produced in spite of our admiration for ancient models, and the tyranny of works and genius? Men, then, were feeling after God, if haply they might find him. T.

METAPHYSICS.—I made some such remark as this, that admitting such studies did not terminate in profitable discoveries, still they were advantageous as a *field* for cultivating and invigorating the mental powers. Mr Hall said, 'An *arena*, not a *field*. Metaphysics yield no *fruit*. They are only an arena to which a man who has nothing to do, may go down sometimes and try his skill in intellectual gladiatorship. This is their chief recommendation.'

Locke was once asked how he had acquired such extensive knowledge? 'I never,' answered the philosopher, 'was *ashamed* to ask for information.'

Extract from a Sermon delivered at the Ordination of James Thurston, as Pastor of the First Unitarian Society in Windsor, Vt. By Rev. A. A. Livermore, of Keene, N. H.

DOES THE UNITARIAN SET REASON ABOVE REVELATION?

The Unitarian exercises his reason in settling the foundations of his faith; thus doing as all others do, and must do. But the question arises, does he not set Reason above Revelation? So it has been reported every where. No, never. He finds no occasion for such a competition between the dictates of his mind and the doctrines of the Scriptures. What Revelation teaches, he believes in, because it is perfectly rational, as well as because Revelation teaches it. Is it inquired, whether he would believe in a doctrine that was entirely irrational, provided the Scriptures contained it? His reply is, that he is not reduced to this alternative of crucifying Reason, or renouncing Revelation. The supposition is impossible. The Bible never does teach any thing but what is reasonable, and therefore nothing but what he can and does believe. It were a daring proposition to advance, that God has contradicted, in one mode of his communication of truth, what he teaches us by another. It is just as absurd to ask, whether we would believe an irrational doctrine because Revelation taught it, as whether we would do a vicious act because Revelation enjoined it. The cases are parallel, but neither is for a moment supposable. The Bible violates neither reason nor conscience: it offers no irrational doctrine for us to believe,—it commands no vicious deed for us to do.

To the view now presented of the necessity of intelligibleness in what we believe, and of evidence as a basis for faith, it is objected, that we are surrounded by mysteries, understand little in reality, and believe in many things which we cannot explain. Two things are confounded in such an objection, which ought to be carefully distinguished. I may believe in that which is above Reason, but that is quite different from believing in that which is against Reason. I may believe in mysteries, or, in the popular sense of that word, in many incomprehensible things.—things above men's experience and knowledge. I believe, for example, in the existence of God, which I can neither comprehend nor explain. But observe, I believe in the fact that He exists, which fact is supported by most abundant proof: I do not believe in the mode of his existence; I am not assured how he fills all with his august presence, and I can only believe as far as I have evidence for my belief. So far as his existence is a fact, I believe in it; so far as it is a mystery, I cannot believe in it, because I have no grounds for belief. I believe in the revolutions of worlds around worlds, through all the boundless heavens above and below, but I cannot understand nor elucidate the nature and essence of those centripetal and centrifugal forces that bind those stupendous masses in the exactest harmony as they fly on their swift courses. I believe in the fact for which there is good evidence, not in the mystery, the how, for which there is *none*. The secrets of attraction and gravitation cannot be classed amongst matters of faith, because there is no proof what those secrets are. The facts are all that can come within the bounds of credence. Nobody else, any more than the Unitarian, believes in irrational doctrines, that is, doctrines irrational to the believer. It cannot be done. The doctrines must move over from the ground of no reason to the ground of reason, before they can be believed. Evidence of many kinds there is, but evidence of some kind there must be, or belief is dead. The most absurd things in the world have been believed, not as they were absurd, but as they had some bases of reason, however narrow or shallow. To speak of Faith without reason, would be to say that there were rivers without fountains, and effects without causes. In exercising his Reason in matters of Faith, the Unitarian does no more than, nor differently from, all other Christian believers.

Next, turn to the interpretation of the Scriptures: Unitarians are accused of setting their reason up as a standard above the Bible. But they do no such thing. They but do what all do. If they err, then all err, in using their minds to understand the word of God. The Bible is our standard. What it teaches respecting truth and duty, we receive, we believe in, with implicit love and trust. But the grand, dividing question, is, what *does* it teach? It is not the same thing, the same sense, to all. The Bible is nothing more nor less than the meaning of the Bible, and that meaning varies with every mind. It teaches one set of doctrines to the Baptist, another to the Quaker, another to the Methodist. 'Men labor,' as Cecil acutely remarked, 'to make the Bible *their* Bible.' In fact every sect has its own Bible, inasmuch as each has its own sense of the book. The Scriptures, then, are the standard, but it is a different standard to different men. Religious controversy is the struggle which each denomination makes to render the Bible *their* Bible. Reformation in the Christian Church is but the constant bringing of man's sense of sacred Writ nearer to its absolute sense the one God gave it; the advancement of the imperfect human idea up to the glorious clear significance of the divine mind.

Nor is this difficulty of arriving at the absolute truth of the sacred volume, escaped by the instrumentality of creeds. For, if not at first, which is generally the case, yet afterwards, the creed, like the Bible, conveys different senses to different minds, and so what was designed for an explanation, soon needs itself to be explained. Hence arise ambiguities and discussions; the sectarian banner becomes itself the signal of war; and old churches and assemblies fall to peices to be re-organized into new ones.

Since, then, the Bible, though the directory of Faith and Practice, is one thing to one man and another to another, according to what each understands it to teach; since there is variance of belief even touching fundamental points,—what is done by all, but to fall back on their own minds, enlightened by Revelation, as the last criterion. Each one claims and allows the supremecy of the Scriptures, but he must rely on his own mind to tell him what they teach. Probably no two persons, who have read the Bible understandingly, and reflected earnestly on religious subjects, think exactly alike. The more men reflect, the more they differ, and the smaller their differences become, because they approximate continually nearer to absolute truth. Modern civilization and free thought multiply sects in profusion, but their influence is to make 'the crooked straight, and the rough ways smooth,' and to unite all upon the essentials of Christianity.

From these remarks, it will be clear to every candid mind, that in regard to the interpretation of the Scriptures, as well as in matters of Faith, Unitarians proceed upon no novel and dangerous principle of using their reason, which is not equally adopted by others as their rule. Precisely like other denominations, they refer to the Bible as their standard, and to their minds to inform them what that standard requires. They would not only read, but understand the word with the faculties God has bestowed for that purpose. They hold that He intended his Revelation should be understood, as indeed with what propriety could it be called a Revelation, if it was not intelligible. Where were the value of Faith if it were placed at random? where the merit of conduct, if action were indiscriminate?

In pursuance, then, of what has been intimated, it is proper to repeat, that Unitarians differ from other Christians not in their using Reason, or exalting it above Revelation, but in their coming to different conclusions by the exercise of that faculty. 'This is the front and forehead of their offending.'

CHRISTIAN REGISTER.

BOSTON, NOVEMBER 17, 1838.

The subject to which the attention of our readers is called by a '*lover of decorum*, is one that has caused, at times, a good deal of talk, and is by no means unworthy of serious consideration.

In the country, where the scattered inhabitants have no convenient means for rapid communication of intelligence, it may be very proper to take advantage of the assembly on Sunday to distribute information with regard to public Lectures and proposed meetings for other unobjectionable purposes. Yet even there, it seems more fitting, that the advertising board in the entry, or at the outer door, should be made use of, and not the pulpit. But in the city, there are so many ways of circulating notices, that it seems to us quite unnecessary, in ordinary cases, to claim the Church in addition, or for the minister to be called upon to interrupt the current of devotional feeling, and set the thoughts of his hearers running to the ends of the earth, by announcing this, that and the other meeting, or Lecture, for objects not strictly religious.

There are, moreover, such a multitude of societies and occasions in the city, of which public notice is required to be given, that it is absolutely necessary that the Clergyman should draw a line of strict exclusion somewhere, and this too, very closely, in order that he may not be overwhelmed with applications, and compelled to officiate in the two-fold capacity, of Crier and Clerk. That he should do this is rendered important also, by the fact that many hearers take it for granted that the minister approves of every object and meeting, concerning which he gives notice; and therefore, if he is not very careful, he may expose his opinions, unnecessarily, to misconstruction and censure. Very unhappy consequences have sometimes been occasioned, and feelings highly inconsistent with the Sabbath, been awakened by the reading of notices for meetings whose object has been regarded by a large proportion of the congregation as improper and injurious to the best interests of the community.

For one, we are entirely convinced that it is inexpedient and improper to read from the sacred desk any notice whatever, except it relate to Church matters, to unexceptionable public charitable Institutions, or to religious meetings. The minister alone, is responsible for what is promulgated from the pulpit; when present, therefore, he is to exercise his own discretion. In his absence, no notice, we are of opinion, should ever be given, except accompanied by the sanction of an officer of the Church, or some other responsible member who is bound strictly to consult the principle and custom of the Pastor.

The universal adoption of some such principle would save Clergymen much inconvenience, and answer the wishes of every lover of decorum.

FOR THE REGISTER AND OBSERVER.

NOTICES FROM THE PULPIT.

Mr Editor,—I wish to call your attention and that of your readers to a practice, that of late has become exceedingly common and inconvenient—viz. of sending *notices of all sorts to our Churches to be read from the Pulpits*. Not only for objects strictly religious, but for meetings and lectures of a very different sort, literary musical &c. &c. are ministers desired to give notice from their Pulpits; and when the request is complied with, the attention of the congregation is attracted, and not seldom too their good taste and sense of decorum offended by the secular nature of such communications.

I have known notices offered of a Concert to be given for the benefit of an individual, wholly unknown to the Minister, and of Lectures by strangers, of whose views and characters the public are yet to be informed. Could the Pastor of the Church always be present such matters might be left to his discretion, though I confess I have sometimes been surprised at the facility, with which notices, altogether unsuited to the decorum of the place and day, have been read. But a stranger, officiating in his place, may feel unwilling to decline them, especially when accompanied, as they sometimes are, by the personal requests of a member of the congregation.

For myself, I invariably reject all notices that are not of *a strictly religious* character. And I wish, Mr Editor, something might be done to convince the public in general, and Secretaries of Societies, and public Lecturers in particular, that the Newspapers, and not the Pulpits, are the proper places for their advertisements.

I am yours, A LOVER OF DECORUM.

OUR CAUSE IN NEW HAMPSHIRE. UNION AGAIN.

The following intelligence communicated by a friend in New Hampshire, reached us just as the paper was going to press last week. It is of a highly gratifying and encouraging nature. The union of the Baptist and Unitarian Clergymen in the consecration of the New House of Worship at Richmond, and also in the second service of the day, is a beautiful instance of true Christian liberality and fellowship, that must commend itself to every unprejudiced man, while it was without doubt, highly acceptable to the God and Father of all. Most heartily do we say Amen to the generous petition with which our friend closes his communication.

Mr Editor,—Your readers will be gratified to learn some facts, evincing the steady onward progress of a pure Faith.

On Oct the 18, a Liberal Church, so called was formed in Surry, N. H., and although the population is small, and opposition, lively, yet we trust that it is a branch of the true vine, and will bring forth fruit.

On Oct. the 30, the Sunday School Association connected with the Cheshire Pastoral Association, held its annual meeting in Dublin. The flourishing School connected with Mr. Leonard's Society were present with their Teachers and Superintendent, and sung a most beautiful hymn. A highly useful and appropriate discourse was delivered by Mr. Whitman of Wilton, after which, the Secretary, Mr Livermore of Keene, read a Report on the state of the schools, by which it appeared that the Association embraced 139 Teachers and 796 Pupils. Thereupon followed extemporaneous remarks by both laymen and clergymen, Messrs Bascom Livermore, Cooke, Tilden, Whitman, Abbot, and Rich. Old and young were reminded of their privileges and their duties, and a fresh impulse was communicated to those present to labor untiringly and hopefully in the religious education of the young.

On Nov. 1st, the new and elegant Meetinghouse in Richmond, erected for the use of the Unitarian and Baptist societies, was consecrated to God. A bright autumn day brought a large and deeply interested congregation together, from that and the neigboring towns. Introductory Prayer by Mr Rogers of Bernardston, Reading the Scripture by Mr Livermore of Keene, Dedicatory Prayer by Mr Sperry of

Troy, a Baptist, Sermon by Mr Barnard, concluding Prayer by Mr Bascom, of Fitswilliam. The sermon was filled with noble thoughts eloquently expressed.

A service was also held in the afternoon, at which Mr Brown, of Brattleboro, offered the Introductory Prayer, Mr Sperry delivered a higly acceptable Sermon, Mr Livermore made the Concluding Prayer; after which addresses were offered by Messers Rogers, Brown, Prentice, Livermore, and Sperry. The Services were heightened in interest by the circumstance that it was a Union Dedication, and that nothing occured to wound the feelings of either party engaged. The singing was excellent, An impression was left on the minds of many by the solemnities of the day which will not soon erased. May the Dove of peace ever hover over the temple of the Unitarian and Baptist Societies, as it did on the day of its consecration!

The Western Messenger for November, has been received.

ORDINATION IN PROVIDENCE.

On Wednesday evening, Nov. 7, Mr Crawford Nightingale of Providence, recently from the Theological School at Cambridge, was ordained as an Evangelist, in the First Congregational Church. The services were as follows; Introductory Prayer and Scriptures, by Mr Bridge of Norton, Mass: Sermon, by Mr Peabody of New Bedford, Mass: Ordaining Prayer, by Mr Storer of Walpole, Mass: Charge, by Mr Hall of Providence: Right Hand of Fellowship, by Mr Brooks of Newport: Concluding Prayer, by Mr Burton of Fall River. The exercises were well received by a large audience. The Sermon was of a high order; on the adaptation of Christianity to human nature —or, more strictly, the revelation of Christianity in human nature, as seen in the power of conscience and the strongest and truest affections of the heart. Some portions of the discourse, particularly those in proof and living illustration of the power of Christianity in sorrow and desolation, were beautifully and touchingly eloquent. The effect of the whole occasion, we are sure, was very good. And our best wishes, our warm fellowship and prayers, go with Mr Nightingale in his mission to the West, on which he enters immediately in the service of the American Unitarian Assoiation.

ORDINATION.

Ordained over the First Congregational Church and Society in Southboro', Oct. 31st, Rev. William H. Lord. The Services of the occasion were as follows.

Introductory prayer and reading of the Scriptures by Rev. Mr Barry of Framingham.

Sermon by Rev. Mr Peabody, of Portsmouth N. H. on Matt. vii. 21.

Consecrating prayer by Rev. Dr Kendall, of Plymouth.

Charge by Rev. Mr Clarke of Sherburne.

Fellowship of the Churches by Rev. Mr Briggs of Plymouth.

Address to the people by Rev. Mr Allen of Northboro'.

Concluding prayer by Rev. Mr Morse of Marlborough.

Benediction by the Pastor.

We rejoice in the brightening prospects of the Society over which Mr L. has been ordained, and wish him a long, peaceful and successful ministry. Mr L. received his Theological education at Andover, and his license to preach from the Andover Association of Ministers, which was however withdrawn, after it was known that he had adopted Unitarian views.

Although the day of the Ordination was cold and stormy, the attendance was respectable and the services were listened to with undivided attention.

MINISTERS' AND DEACONS' CHILDREN.

It is a saying as frivolous and unjust as it is common, that the children of clergymen and the most devout Christians are generally found to be much worse than the children of others. This notion, which some minds have taken especial pleasure in propagating, it has never appeared to us to be worth while to attempt to disprove by actual demonstration.

It appears, however, that some good Christians, jealous of the honor of Ministers and Deacons; in a high degree scandalized by the calumniatory insinuation, and esteeming it a matter of serious moment that the false charge should be nullified, have actually been stirred up to enter into a thorough investigation of the facts that have a bearing upon the case.

In a former report of the Massachusetts Sabbath School Society (an association of our Orthodox brethren) a portion of the results of this investigation were given to the public. Similar investigations have been going on ever since. As in the former case, the inquiries have been extended to all the families of Orthodox Congregotional clergymen and deacons in every town in this State, which the Secretary has visited, and in the neighboring towns, so far as has been practicable. The results, including the 108 familie snentioned in the last Report are as follows:

In 268 families of ministers and deacons, are 1,290 children over fifteen years of age. Of these children, 884—almost three fourths—are hopefully pious; 794 have united with the church; 61 have entered the ministry, or engaged in their preparatory studies; and only 17 are dissipated, about one-half of whom only, became so while residing with their parents. In eleven of these families—four of them ministers and seven deacons—there are 123 children, of whom all but seven are pious; 7 of them are deacons, and 15 ministers! In 56 of these families, there are 249 children over fifteen, and *all hopefully pious!*

This is indeed a triumphant refutation of the calumny.

The statistics are accompained with some remarks which are sensible, and may prove interesting to those of our readers who are curious and interested upon the subject.

OBSTACLES WHICH MINISTERS &C HAVE TO CONTEND WITH IN THE EDUCATION OF THEIR CHILDREN.

The character of these facts is interesting probably, beyond the anticipation of the most sanguine; and their interest will be greatly increased, by contemplating some of the peculiar obstacles with which this class of parents have to contend in the education of their children. The Sabbath—that day when every thing conspires to aid other parents in the religious instruction of their children—is, with the *minister*, a day of labor, fatigue, and anxiety; a day in which he can command but little time, and but little strength, either of body or of mind, to devote to his family. Again, the employment of the *minister* is very unlike that of the farmer, the mechanic, and even the merchant, which will enable a father very often to take his sons with him, and exert an almost constant influence in forming their characters. A large part of his time, the minister must be shut out from the world, engaged in severe mental labor that demands his entire and undisturbed attention. Another obstacle that the minister has to contend with is this; all his plans and efforts for forming the manners and general charcater of his children, are oftentimes deranged or counteracted by the attentions and indulgences which they receive from the numerous visiters who ever find a welcome at the father's hospitable dwelling. These attentions and indulgences, so kindly intended by those who bestow them, frequently encourage a boldness and forwardness very unlovely in children, and extremely difficult to be checked. But one of the greatest obstacles with which ministers and deacons both have to contend in the religious education of their children, is, the influence of the irreligious. A clergyman, whose parents were not pious, once acknowledged that it used to be his daily study and effort, when a schoolboy, to persuade the children of *pious parents* to do things which were wrong—to quarrel and swear—thinking that their improper conduct would afford a sort of license to do wrong himself. This kiud of influence is exerted *peculiarly* on the children of ministers and deacons. Deep-laid plans and combinations are often formed to lead these children into sin. Who has not witnessed the cruel and fiend-like efforts of those vile wretches that congregate and lounge about the *drunkard's home*, to tempt the minister's or the deacon's sons to taste their cup of shame, or indulge in their other wicked pleasures, for the purpose of dishonoring the holy Religion and profession of their fathers?

So strong is the power of ridicule and shame on an unsanctified heart, that many a youth has been tempted to plunge into open sin, just that he might prove to his wicked associates that his *father's title*—which they, in ridicule, had applied to him—was *inappropiate*. No doubt many of those wayward, dissipated persons, whom these tavern loungers tauntingly tell us are the *sons of clergymen or deacons*, were made what they now are, through *their* wicked instrumentality. And theirs is the guilt, like that of Jeroboam, the son of Nebat, of whom these dreadful words are so often repeated, '*Who made Israel to* SIN!' O, what will be the doom of those who have tempted others to dishonor their own and their fathers' God! These are some of the peculiar obstacles with which this class of parents have to contend; and yet it appears, from the facts stated above, that a large proportion of their children, through the blessing of God on parental instruction, are hopefully converted; and they are among the most virtuous, respectable, and useful members of society, That there have been instances, ever since the day of Eli, the *priest* of Israel, where this class of parents have come short in duty, and where their children have in *consequence*, become wayward and profligate, no one will pretend to question; but these instances do not compare in number with those that have always been occurring in connexion with any other and every other class of parents.

The following lively and graceful translation from the German is from the ready and practised pen of our friend, the translator of Schiller's William Tell. By the way, we have not heard whether that delightful little work has met with the large sale that it merits. We again recommend it to the attention of our Readers.

FOR THE REGISTER AND OBSERVER.

TO MY HEART.

FROM THE GERMAN.

Oh, my heart, my heart! in thee
Dwells a fount of joy for me;
And when thou true peace hast found,
Peace and beauty reign around.

Thee—my inner temple! thee
Still t' adorn, my glory be!
Thee, my treasure, fortune, fame,
To increase be still my aim!

Love thy Maker! let it be
Duty and delight to thee!
When the day breaks o'er the hill,—
At the sunset-hour so still,

Let each thing—each creature share
Thy warm love; and be 't thy care,
That whate'er thine eyes may see,
Form a link 'twixt Heaven and thee!

Find thy home in every land;
Give each man a brother's hand;
And let each, whoe'er he be,
Hold a lasting claim to thee.

Help, where'er it may avail;
Sympathy, if help should fail;
Solace to each pining heart,
To the wavering, strength impart.

Then, my heart; thy bliss shall be
Like a stream, that, full and free,
Ere its ocean-home appears,
Many a way-worn wanderer cheers!

WATERVILLE COLLEGE.

The Catalogue of this institution for 1838–9, states that the number of the Faculty of instruction is 7, the chair of rhetoric being vacant. The number of students is 75, viz: Seniors 19, Juniors 16, Sophomores 16, Freshmen 22, in Partial Course, 3.

COLLEGE OF CARDINALS.

From the Official Almanac of Rome, recently published, it appears that the sacred college consists of only 57 cardinals instead of 70, its usual number. Six new cardinals are said, in that capital, to have been named by the Pope, but the other seven wanting to complete the number are not yet supposed to have been designated. His Holiness is in his 73d year, and in the eighth of his reign. The eldest prelate of the College is Cardinal Bussi, aged 83; and the youngest Cardinal della Genza Sermattei, who is only 37. The united ages of all the cardinals amount to no less than 3642 years.

Rev. Mr Livermore's Sermon at the Ordination of Mr Thurston at Windsor Vt, is an able and timely production. The extract in another column will bespeak for it the commendation of all readers.

It is stated in some of the papers that Bishop Doane of New Jersey, has been invited to exercise the Episcopal offices over the Diocess of Maryland.

Also that Dr Potter declines the office of assistant Bishop of the Diocess of Massachusetts on account of the present state of his health.

OBITUARY.

FOR THE REGISTER AND OBSERVER.

CHARLES HAYWARD JR.

Died, on the 5th inst. Charles Hayward Jr., aged 21. A native of Boston, he enjoyed from childhood the best advantages, and was not unfaithful to them. He could not pass seven or eight years at the public schools without forming a large circle of acquaintance. The subsequent friendships made during five years connection with Harvard University need not to be refreshed:—and we shall succeed beyond our hopes, if those who knew him best can look on this sketch without dissatisfaction—We hope also to be impartial, but the deceased was very near to us.

His independence of character was early manifested; but his instructors well knew the force of an appeal to filial affection,—his ruling principle. His mind was one of great promise, and was fast developing, by self-discipline and an untiring industry. It was indeed a rare thing to find him idle, and in his most leisure hours, he kept a pen within reach. Thus was it that he was so early able to think, write and speak for himself. As he respected himself, he was trusted by others, and called to nameless responsibilities by friends and classmates; not the least of these was imposed at the last hour of college life, the recollection of which will remain with those who heard him on that day, after other memorials are gone. Though retiring in his habits he was no ascetic; a rich vein of humor was constantly at his command, and ever obeyed the dictates of a generous heart. Thus his presence was desired, and his voice every where welcomed.

As his work was that of *preparation* for usefulness, we do not look for results. We are happily disappointed however, in this respect, by finding the fruit of some of his leisure hours laid up in a late volume of Sparks' American Biographies, which his friends will now read with the greater interest, and console themselves with thinking what he *might* have done, if his life had been spared.

If his intellectual traits were strongly original, his moral power was stronger. What impressed you most, was the entire absence of pretension. He made, indeed, so few professions that those at a distance thought him cold—'True friends or none,' seemed the language of his daily intercourse.

He was accustomed to speak with satisfaction of 'the blessing of an early death,' and loved to unbosom himself on this point to a confidential friend—much of his joy seemed to be that which a common acquaintance would not discover—such, indeed, as would naturally spring from great inward purity and original aims. In making acquaintance with him,—such was his independence and maturity of character, that respect pre ceded love—so that, not only his immediate and devoted friends, but others, also, were led to form high hopes of him—hopes which gained strength from the fact that his soul seemed to be putting with greater and greater emphasis the question, 'Duty, what dost thou require of me? speak, for thy servant heareth.'

After a year's attention to legal study, he felt his mind prepared to take up Theology, toward which he had inclined from the first. He remarked, on leaving college that 'the idea of living without a distinct moral aim was dreadful to him.'

Who shall call his farewell premature? his departure mysterious? His purposes were firmly grasped, his self-devotion resolutely made, his visions of usefulness fully before him. In the eye of heaven they are realized—Though for ourselves we mourn, for him we must rejoice. While in the act of calling little children to his master he is himself called to 'come up higher.' To the faithful Sunday School Teacher what an example! to his fellow-students of Divinity, to the student of human life, what a warning!

INTELLIGENCE.

Massachusetts Election. The election of State Officers, and members of the Legislature for this State, took place on Monday the 12th inst. There appears, by the returns, to be no doubt that Governor Everett and Lieut. Gov. Hull, are re-elected, by a considerable majority.

How the Senate and House will be divided, it is yet impossible to say. There is little doubt, however, that the majority in each branch will be Whig. Respecting the Congressional election we copy the following from the Transcript.

Mr Fletcher is re-elected to Congress by a large majority. John Quincy Adams is re-elected, without much opposition, from Plymouth District. Mr Salstonstall is elected in Essex South, by a large majority, and Mr Cushing is also re-elected in Essex North, by a large vote. Messrs Lincoln, in Worcester District, and Mr Calhoun, in Hampden, are re-elected by large majorities. Mr Alvord is chosen in Franklin District, by a large majority. Mr Hastings is re-elected in Norfolk District,(in opposition to Alexander H. Everett,) by a thousand majority. In Bristol county, Henry Williams, (Van Buren) is elected over Mr Borden, by a majority of about 100. Messrs Reed in Barnstable, and Briggs, in Berkshire Districts, are re-elected by substantial majorities. In Middlesex, Mr Parmenter, (Van Buren) is *not* elected, and there is probably no choice.

New York Election. The result of the election in New-York state is, that Mr Seward the Whig candidate is elected, by a large majority, over Gov. Marcy.

The election of Representatives in Congress, as far as heard from, stands thus—viz. 23 opponents and 12 friends of the Administration.

The State Senate is Administration. The Assembly is Whig. In joint ballot the Vote will be Whig.

The Mormons.—The contention and enmities which have for sometime past existed between the Mormons, in Missouri, and inhabitants of the country around them have, at length, broken out into open war. Intelligence has been received that Richmond has been burnt, and Daviess county ravaged by the Mormons, and that Ray county was likely to share the same fate. The Mormons were from 300 to 400 strong. The Militia had been called out to suppress these outrages.

Canada.—There has been another attempt at rebellion in Canada. The latest intelligence speaks of it as likely soon to be quelled.

Exploring Expedition.—A letter received in this city from an officer on board the Peacock, dated at Madeira, Sept. 20, says:—"We have had a passage of 23 days from Norfolk to this place. In a gale of wind parted company with the Commodore, and the Vincennes arrived one day before us. The Vincennes, Peacock, brig Porpoise, the schooner Independence, and Sea Gull are all here. All things as yet progress very well. We shall, when we arrive at Rio, (which we expect to sail for about the 24th of September,) require much repairs, and will be detained some time, when you may expect to hear from me again. Officers and men are all well, and in good spirits. Mr. Peale, belonging to the scientific corps, is on board of our ship."—*Nat. Gaz.*

Crime.—It appears by several morning papers, that the Grand Jury, whose term of service expired yesterday, officiated 9 months—were in session 21 days—investigated 223 complaints—examined 669 witnesses—and made presentment to the Municipal Court of 240 indictments, embracing 30 different species of crime.

It may not be uninteresting to your readers to know the nature of the crimes set forth in the large number of bills presented, which by the way, in many instances embraced several counts. Having had the commingled pleasure and pain of serving on the grand inquest, I submit to you the subjoined table, showing the character of the crimes presented, with the number of times each offence has been presented, premising however that in no instance has more than the principal count in the indictments been enumerated in the table.

	Crimes.	*No. of times presented.*
1.	Larceny	95
2	Assault and battery	17
3	Assaults with knives, pistols, &c.	10
4	Assaults upon constables and watchmen on duty	9
5	Keeping houses of ill fame	17
6	Breaking and entering houses	11
7	Forgeries	11
8	Embezzlement	10
9	Obtaining goods by false pretences	10
10	Dealing in counterfeit money	10
11	Perjury	5
12	Receiving stolen goods	4
13	Dealing in lottery tickets	3
14	Escaping from prison	3
15	Attempting to pick pocket	3
16	Store breaking	3
17	Indecent exposure	2
18	Subordination of perjury	2
19	Fraud	1
20	Attempt to commit rape	1
21	Conspiracy to cheat	1
22	Unlawful gaming	2
23	Attempting to commit burglary	1
24	Adultery	2
25	Sodomy	1
26	Riot	1
27	Kidnapping	1
28	Horse stealing	1
29	Keeping noisy and disorderly house	2
30	Attempting subornation of perjury	1
	Total number of indictments	240

Yours Respectfully, W. A. B.

The Cherokees.—Extract of a letter from General Scott to Governor Gilmer.

Head Quarters, Eastern Division,
Cherokee Agency, Oct. 15, 1838.

"The Cherokees, as it is known, were divided into two political parties—friends and opponents of the treaty of New Echota. Of the former there were remaining east, in May last, about 500 souls, of the latter, including 376 Creeks,* a little more than 15,000. About 2500 of the anti-treaty party were emigrated in June last, when (on the 19th) the movement was suspended by my order, until the first of September, on account of the heat and the sickness of the season. The suspension was approved by the War Department, in anticipation, by an order to that effect, received a few days later—The Indians had already, with but very few exceptions, been collected by the troops, and I was further instructed to enter into the arrangement with the delegation, (Mr. John Ross, and his colleagues) which placed the removal of the 12,500 immediately into their own hands.

"The draught, which commenced in July, and continued till the end of September, caused the loss of a month in the execution of the new arrangement. Four detachments are, however, now in march for the West; three or four others will follow this week, and as many more the next—all by land, 900 miles—for the rivers are yet very low.—The other party, making a small detachment, is also on the road, after being treated by the United States, in common with their opponents, with the utmost kindness and liberality. Recent reports from these five detachments, represent, as I am happy to say, the whole as advancing with alacrity in the most perfect order. The remainder of the tribe are already organized into detachments, and each is eager for precedence in the march—except the sick and decrepit, with a few of the friends as attendants, who will constitute the last detachment, and which must wait for the renewal of steam navigation.

"By the new arrangements, not an additional dollar is to be paid by the United States to, or on account of, the Cherokees. The whole expense of the removal, as before, is to be deducted from the monies previously set apart by the treaty, and the late act of Congress in aid thereof.

"Among the party of 12,500, there has prevailed an almost universal cheerfulness since the date of the new arrangement. The only exceptions were among the North Carolinians—a few of whom, tampered with by designing white men, and under the auspices alluded to above, were induced to run back, in the hope of buying lands and remaining in their native mountains. A part of these deluded Indians have already been brought in by the troops, aided by Indian runners sent by Mr. Ross and his colleagues, and the others are daily expected down by the same means.

"In your State, I am confident there are not left a dozen Indian families, and the head of each is a citizen of the United States.

"For the aid and courtesies I have received from Georgia, throughout this most critical and painful service, I am truly thankful, and I have the honor to remain, with consideration, your Excellency's most obedient servant,

WINFIELD SCOTT."

* The whole number found here the last Summer—most of whom had long been domesticated with the Cherokees, and with whom many of their warriors fought by our side at the battle of the Horse Shoe.

Diseases in London.—A century ago, it is said, one fifth of the deaths in London, annually were of consumption; that proportion has not at all diminished. In 1740, more than one fourth of the children that died at a tender age, died from convulsions; that proportion, however, is limited to one-eleventh. Fevers that used formerly to rage in London, taking off one-fifth of the total deaths per annum, have been reduced to one twenty-first or one-twenty-eighth. But inflammations which were not generally known, have dreadfully increased, in consequence of the addiction to ardent spirits which carries off one-tenth of those who die. The small pox, which at one period killed one-tenth of the children, has been reduced to more than one-twenty fifth. Before the admirable discovery of Dr. Jenner and the introduction of vaccination, the deaths from the scourge were annually 19,000, or 95 in 1,000; but since the establishment of a National Vaccine Hospital, by a vote of the House of Commons in 1829, and the exertions of that great man, there were 23,532 children annually vaccinated there, besides more than one-third that are privately vaccinated at home. Previously to the introduction of this into England, the deaths were, from 1750 to 1799, 100,922, or 2018 per annum in London alone, besides the dreadful ravages in the country. It is now generally introduced all over Europe, Asia, Africa and America. Violent deaths have of late years greatly increased in London: there are at least 400 per annum. It appears that from 1680 to 1699 there were 236 suicides committed in London—from 1720 to 1740, during the reigns of George I. and II, 484—and from 1820 to 1829, 381. It has been remarked that there are three men to one woman who commit suicide, and that the greater number took place during the months of June and July, and the least between August and November, not withstanding the opinion to the contrary.

From England.—London papers to Oct. 6th, have been received at New York.

The London Globe states that the British Government has decided on establishing a line of steam-packets between England and Halifax, N. S. and that the contract will be thrown open for public competition.

A magnificent iron steam-ship has been designed for communication betwen England and India. It is the first of a line of steamers, is of the capacity of 2648 tons, and 600 horse-power, and is to be called the *Queen of the East.*

The French are making great naval preparations against Mexico.

M. Dubouzel, an officer attached to the French expedition to the South Pole, has written a letter, dated Valparaiso, March 30th, confirming the details given by M. D. D'Urville. A new circumstance mentioned by him is the discovery of a great continent to the south of South-Shetland. 'We carefully explored and determined,' says that officer, 'forty leagues of coast, notwithstanding the surrounding ice. This discovery is a real service to nautical and geographical science.'

Very extensive preparations have been made by Russia for carrying on the war in Circassia.

Mount Etna, according to a letter from Messina, has been in eruption during the whole of August.

PUBLISHER'S NOTICE TO SUBSCRIBERS.

Subscribers for the Christian Register who are indebted for the paper for one year or more, are *earnestly* requested to forward us money. A great amount has accumulated in the hands of subscribers. It is *pressingly* wanted *now.*

MARRIAGES.

In this city, on Sunday evening, by Rev. Mr Robbins, Mr Charles C. Morse, of this city, to Miss Charlotte C. eldest daughter of Solomon B. Morse, Esq. of Westborough, formerly of this city.

In this city, Nov. 8, by Rev. Mr Pierpont, Mr Henry Manning of Salem to Miss Nancy G. Sanford of this city.

In Castine, Me. Mr John Stevens, of Bluehill, to Miss Mary Jane, eldest daughter of Robert Perkins, Esq.

In Westfield, Mass. Mr Woodbridge S. Olmsted, merchant, of Whitesville, Florida, to Miss Mary Ann Collins.

DEATHS.

In this city, Mrs Hannah Homes, 68, formerly of Wiscassett, Me.

Nov. 7, Sarah D. Goodrich, 11 months, daughter of Mr Edward Goodrich.

In Charlestown, Nov. 10, Charles Henry Clapp, youngest son of George H. and Mary Clapp, 16 mos.

In Charlestown, Nov. 11, of typhus fever, Francis Henry, son of Francis Lawrence, 5 years.

In Dorchester, 9th inst. Mrs Hannah, widow of the late Mr Nathaniel Clapp, 84.

In Plymouth, 3d inst. very suddenly, Mr Nathan Holmes 62.

In Easton, Nov. 7, Rachel, daughter of Barnard Alger, Esq. 16.

In Watertown, Deacon Moses Coolidge, 85. For 36 years he had sustained the office of Deacon in the Congregational Church of that town; and was uniformly respected and beloved as a Christian and as a man.

SCHOOL LECTURES. The next lecture in the course, will be delivered, at the Hall opposite the Savings Bank, in Tremont Street, on Wednesday next, at 3 o'clock, by J. Harrington jr.—Subject, 'The effect of School Discipline on the Character.'

Teachers, parents, and the public generally, are respectfully invited to attend throughout the course.

G. F. THAYER—*for the Committee.*

Nov. 17.

MR G. H. PIERCE has opened an Academy in Somerset Street, in the second building on the left from Beacon Street, to instruct in the common and higher branches, and to prepare Young Gentlemen and Lads for College or Mercantile pursuits.

Pupils four years of age and upwards received.

Parents are invited to call at the rooms. Reference to Gentlemen of the first respectability. Terms from $6,25 to $12,50 a quarter. istf nov 17

NEW AND APPROVED BOOKS FOR THE YOUNG.

WEEKS, JORDAN & CO. would direct the attention of Parents to the list of new and approved Children's books, published by them.

1. Mary Howitt's Tales in Prose, fine engravings.
2. Mary Howitt's Tales in Verse, (in press.)
3. Mary Howitt's Natural History, many engravings.
4. Peter Parley's Rambles in Great Britain, Wales, &c.
5. Peter Parley's Christmas Tales.
6. Peter Parley's Gift—all with beautiful engravings.
7. The Child's Gem, edited by a lady, 12 engravings.
8. Teacher's Present, for Sunday School Children.
9. Rollo at Work, by Rev. Jacob Abbott.
10. Rollo at Play, by the same author.
11. Rollo Learning to Read, by the same author —all illustrated.
12. Pictures and Stories for Children, by a Boston Lady.
13. Stories and Rhymes for Children, do. many engravings.
14. Young Lady's Aid, by Rev. Jason Whitman.
15. Young Gentleman's Assistant, by the same.
16. Peter Parley's Bible Geography, full of engravings.
17. Victims of Gaming, by an American Physician.
18. Almonue, or the Golden Rule, a Tale of the Sea.
19. Lily of the Valley, by the author of Henry and his Bearer.
20. Drooping Lily, by Miss Sherwood—both with a copperplate.
21. Boy and the Birds.
22. Ladder to Learning, by Mrs Trimmer.

Also several new works for the young, in press, and a complete assortment of all the good Juveniles published in Boston, New York and Philadelphia. nov 17

SPLENDID ANNUALS FOR 1839. English Annuals. Finden's Tableaux of the Affections; a series of picturesque illustrations of the Womanly Virtues. Edited by Mary Russel Mitford—12 plates.

Buds and Blossoms; a series of highly finished engravings, with illustrations in verse. Edited by Mrs Fairlie—ten plates.

Fisher's Drawing Room Scrap Book, with poetical illustrations by L. E. L. 36 plates.

Friendship's Offering, and Winter's Wreath.

Ackerman's Forget Me Not, 11 plates.

Oriental Annual, or Scenes in India, by T. Bacon; with engravings by Finden.

Beauty and Costume; a series of Female figures in the dresses of all times and nations. By C. Heath.

The Waverley Keepsake, or Scott and Scotland illustrated, containing 60 plates, 4to.

Fisher's Juvenile Keepsake, 8vo. 16 plates, arabesque.

The Byron Gallery, 8vo. 36 plates, morocco.

The Imperial, a beautiful annual bound in morocco.

American Annuals.

The Christian's Keepsake, and Missionary Annual, ten engravings.

The Token and Atlantic Souvenir.

The Gift edited by Miss Leslie.

The Religious Souvenir edited by Mrs Sigourney.

The Violet, a Juvenile Souvenir edited by Miss Leslie.

American Juvenile Keepsake.

Juvenile Forget Me Not.

Youth's Annual.

Youth's Keepsake.

For sale at TICKNOR'S corner of Washington and School sts. nov 17

SPARKS' WASHINGTON. For sale at the Register Office—a complete set, entirely new; also Franklin's Works, by Sparks—at less than the subscription prices. oct 6

SPLENDID ENGLISH ANNUALS FOR 1839.

1. The Book of Royalty. Characteristics of British Palaces, by Mrs S. C. Hall; the drawings by W. Perring and J. Brown, richly colored plates, imperial 4to, crimson and purple morocco, superb.
2. Finden's Tableaux of the Affections. A series of Picturesque illustrations of the Womanly Virtues; edited by Miss Mitford, imperial 4to, green and gold.
3. Buds and Blossoms. A series of highly finished engravings, after Chalon, Landseer, &c. edited by Mrs Fairlie, imperial 4to, richly colored silk.
4. Beauty's Costume. Female Figures in the Dresses of all Times and Nations, with descriptions by Leitch Ritchie, Esq. royal 4to, elegantly bound.
5. The Drawing Room Scrap Book. With Poetical Illustrations by L. E. L. 36 splendid plates, royal 4to, fancy arabesque binding.
6. The Oriental Annual. Or Scenes in India, by Thomas Bacon with engravings by Finden, from drawings by Stanfield, Roberts, &c. 8vo—morocco, elegant.
7. Friendship's Offering, and Winter's Wreath, a Christmas and New Year's Present, 10 fine plates.
8. Forget Me Not. A Christmas, New Year's and Birthday Present, edited by Frederick Shoberll, 11 engravings—morocco.
9. The Waverley Keepsake. Landscape Historical Illustrations of the Waverley Novels, from Drawings by Turner, Cruikshanks, &c. 4to arabesque.
10. Juvenile Scrap Book. By Agnes Strickland and Bernard Barton, 16 elegant engravings, handsomely bound.
11. Italy, France and Switerland. Views of Cities and Scenery, by Prout and Harding, with descriptions by Roscoe, 4to elegant.
12. Lady Blessington's Gems of Beauty.
13. The Keepsake.
14. Heath's Book of Beauty.
15. Heath's Picturesque Annual.
16. The Diadem, a new annual, royal 4to, 13 plates, silk.
17. Jeaning's Landscape Annual, the Tourist, in Portugal, 8vo. morocco.
18. The Oriental Keepsake, Syria and the Holy Land illustrated, 4to. arabesque.

The Spirit of the Woods—Royal 8vo colored plates, half morocco.

Romance of Nature—royal 8vo, colored plates, morocco.

Ages (The) of Female Beauty, by Frederick Montague, 7 plates, 4to, splendid.

Scenic (The) Annual, 36 plates, by Thomas Campbell, 4to.

Authors of England, splendid plates, royal 4to.

Corbaux's Beauties, from Lalla Rookh, cloth.

Corbaux's Beauties, from Lalla Rookh, elegantly colored.

Heath's Shakspeare Gallery, 8vo. 45 plates, elegant, morocco.

Finden's Illustrations of Byron; new edition, 2 vols. superb morocco

The Imperial, 8vo for 1839.

American Annuals.

The Christian's Keepsake and Missionary Annual, for 1839, ten engravings.

The Token and Atlantic Souvenir, 1839.

The Gift, 1839, edited by Miss Leslie.

The Religious Souvenir, 1839.

The Violet, Juvenile Souvenir, 1839, edited by Miss Leslie.

American Juvenile Keepsake, 1839.

Forget Me Not, 1839.

Most of the above are received and for sale by JAMES MUNROE & CO. 134 Washington street. nov 17

JAY'S Happy Mourner; or Sympathy for the Bereaved. Presenting the Consolations of God to his Afflicted Children. Selected from the writings of Rev. William Jay, of Bath, England. Price 50 cents.

Contents:

Loss of Connections. Hand of God in Afflictions. Friendship in Death. Consolation in Death. Death of Children. Funeral of a Widow's Son. Design of Affliction. How to Honor God in Trouble. Acquiesence in the Will of God. The Christian in Death, and the Christian in Heaven.

For sale by JAMES LORING, 132 Washington st. nov 17

RYAN'S ALGEBRA. An Elementary Treatise on Algebra, Theoretical and Practical, adapted to Schools and Colleges. By James Ryan, author of Differential and Integral Calculus, New American Grammar of Astronomy, with an Appendix by Robert Adrian, Professor of Mathematics and Natural Philosophy in Columbia College. Fourth edition.

This work is used in nearly all the Schools and Colleges in New York, and in many of the Southern States, and voluntary letters highly recommendatory have been received from many of the best Teachers. Gentlemen introducing a new Algebra into their Schools are invited to examine this work, copies for whom will be furnished gratis. WEEKS, JORDAN & CO. 121 Washington st. nov 17

NEW BOOK FOR YOUNG MEN. The Young Man's Assistant, by Rev. Jason Whitman. This day published and for sale by WEEKS, JORDAN & CO. 121 Washington st. nov 17

YOUNG LADY'S FRIEND—STATIONERS' CO'S EDITION. The American Stationers' Company's Edition of Mrs Farrar's Young Lady's Friend, for sale to the trade, and at retail, by WEEKS, JORDAN & CO. 121 Washington st.

Also, Mrs Child's Frugal Housewife; Fosdick's New German Grammar; Cousin's Psychology, new edition. nov 17

HANNAH MORE AND HER SISTERS. Just published and for sale by WEEKS, JORDAN & CO.—The Life of Hannah More, with Notices of her Sisters, by Henry Thompson, M. D. 2 vols.

'Messrs Carey & Hart could not have rendered a more acceptable service to such as admire true benevolence, and appreciate the female character, than by publishing this interesting biography of Hannah More. It may be read with pleasure and profit by all who seek to advance the interests of education, morality, piety and Christianity.'—*Penn. Inquirer.*

SCHOOL BOOK AND STATIONARY STORE. —S G. SIMPKINS, 79 Court, corner of Brattle street, Boston, keeps constantly for sale a general assortment of School and Juvenile Books, Stationery, and Account Books.

Also,—Ladies' and Gentlemen's Pocket Books, Wallets, Portfolios, Tooth Brushes, Rodgers's Penknives, &c. &c. n17

THE SCRAP BOOK, No. 4.—Just published, the Scrap Book, No. 4, for November, containing a new Anthem for Thanksgiving. Price. $1 per doz. For sale by G. W. PALMER & CO. n17 131 Washington street.

MIRIAM, 2d edition, by the author of Joanna of Naples. Published and for sale by H. P. NICHOLS & CO. n17 tf 147 Washington street.

TALES OF THE DAY, 1st and 2d series—containing the best selections from Blackwood, Bentley, New Monthly, Metropolitan, and other English Magazines.

'Cheap, lively, novel and talented, they deserve and acquire new patronage every day.'—Centinel.

'Under this title Nichols & Co. are publishing one of the best periodicals of the day. It furnishes the cream of the English Magazines, being selections from them, and is printed on exceedingly neat and elegant type, at a low price.'—N. Y. Sun.

147 Washington street, n17 tf opposite the Old South.

CHURCH LAMPS.

BRONZED CHANDELIERS, with from 3 to 12 lights. Pulpit Lamps of a variety of patterns. Also a general assortment of Astral, Mantel and Reading Lamps. For sale by HARRIS & STANWOOD, 29 Tremont Row. nov. 3. is8w

PURE SPERM OIL.

E. T. HASTINGS, 101 State street, has constantly for sale Winter, Fall, and Spring strained Sperm Oil, of first quality, for family use. Oil cannisters of various sizes.

Oil sent to any part of the city, free of expense. jan 13 istf

OPTICAL AND PHILOSOPHICAL INSTRUMENTS.

D. B. WIDDIEFIELD & CO. No. 139, Washington street, nearly opposite the Old South Church, would inform the public, that they have received for sale all the valuable Instruments and Philosophical Apparatus of the late Rev. Dr Prince of Salem, among which are Telescopes, Solar and Compound Microscopes, valuable Pneumatic Apparatus, Magic Lanterns, Magic Lantern Slides (some that are very superior,) a Reflecting Circle, by 'Cary, London,' and other instruments, among which are some not to be found any where else in the country. 2m oct 27

POETRY.

[From the Token for 1839.]

THE FOREST FLOWER.

BY R. F. GOULD.

Who art thou, little forest gem,
Set shining on thy slender stem,
So lone, and yet so fair;
Like some sweet censer, giving out
To cloud and sun, for rain and drought,
Thine odors, to be borne about
Upon the desert air?

Thou look'st like one, the tempest's breath
Might in a moment shake to death,
And hence thy ruins brush.
Or, this proud tree, against thy head,
Might hurl a nut to strike thee dead,
And helpless to an earthy bed
Its envied rival crush.

And still thou art as void of fear
As if thou wert an empress here;
And modest as a saint;
In heart as single, undefiled,
And simple as a little child,
With beauty new, and bright, and wild,
That art could never paint.

But wherefore didst thou thus seclude
Thy loveliness in solitude,
To human vision lost,
Had not my bold, erratic feet,
To bear me to thy deep retreat,
Through vines that stray, and boughs that meet,
The turf untrodden crossed?

Sweet eremite, I 'll tell thee why.
It was to please thine Author's eye!
Thou thus art lone and rare
To praise the Power who made thee so!
For pure to him thy petals blow;
And fresh to him thine odors go,
Though borne on desert air.

Fair unbaptised, I name thee hence,
A spirit's clear address to sense,
By this bright symbol made!
Thou art a clothed, embodied thought,
Which thy Creator's mind hath wrought;
And from that fount of glory brought,
In thy light form conveyed!

For the Register and Observer.

UPON WHOM DOTH NOT HIS LIGHT ARISE?—Job xxv. 3.

Is there a secret, hidden place,
How lone soever it may be,
In which Faith's vision may not trace
The light of God's divinity?

Thou poor afflicted one! whose eye,
Dim with the frequent falling tear,
Can see no friendly beacon nigh,
Thy spirit's struggling grief to cheer,—

Lift up thine eye! a splendor streams
All glorious from God's throne of light.
Full on the trusting eye it beams,
And turns to day, grief's darkest night.

Thou weary one! who fain wouldst lay
The burden of thy labors down,
To share the only cloudless day,
And win the only fadeless crown,—

Not to the dreams of dark despair,
Be all thy weary moments given.
Breathe forth thy soul in grateful prayer,
And, patient, wait the light from heaven.

Darkness and clouds are o'er the way,
That leads us to our heavenly rest.
But faith can view the beaming ray,
That gilds the regions of the blest.

Turn to that rest, thy tearful eye,
And God's own hand thy steps shall guide,
Till thou shalt see his mansions nigh,
And stand his glorious throne beside.

Taunton. Y. L. E.

FOR THE REGISTER AND OBSERVER.

LINES ON THE BIBLE.

Within these sacred leaves a balm is found
Whose healing influence soothes each rankling wound;
Its precepts teach temptation's force to spurn,
And rouse the sinner from his path to turn;
They nerve the soul in sorrow's sternest hour,
When round our heads the gloomy tempests lower,
And strength impart in our most prosperous days,
To joy with trembling, and give God the praise.

Then come, ye youth, who on life's threshhold stand,
Prepared to snatch its joys with eager hand!
Those joys illu ive shine—they mock your trust,
Bright to the eye, yet in the grasp but dust!
Would you rejoice when suns shall shine no more?
This volume read—believe—obey—adore!

Ye who have hotly plunged in the rude strife,
The toils, the struggles of man's active life,
Gird on the armor which this book supplies,
And from the conflict victors ye shall rise.

Nor ye, ye aged, tremble at the grave—
Did not the Savior it stern tyrant brave?
Why falter then? hath he not lain there first,
And death's strong bands with force resistless burst?
He rose—then check that shuddering, fearful sigh!
Read and exult that ye shall also die.

Mourner, turn here, and see your Savior's cross!
Hush, hush your frenzied grief—why weep your loss?
To dry your tears the blessed Jesus died—
Study his life and in his truth abide,
And ye shall join the lost whom ye deplore,
In those blest lands where sorrow is no more.

Sinner, remorse has fastened on thy breast!
Where shalt thou flee, poor wretch, to purchase rest?
Man, loathing, shuns thee, and thy conscience cries
No mercy can efface thy sins' deep dies—
But hark, thou trembling soul with guilt opprest;
'Come unto me, and I will give you rest!'
Will not this promise conquer wild despair?
His love divine what tender words declare?
'My yoke is easy and my burden light;'
'Your sins, though scarlet, I will render white;'
'Kneel at my cross—on me your sorrows lay,
And God will pardon—Sinner, kneel and pray.'

If with such power this sacred book is fraught
To calm the mourner, purge the guilty thought,
To guard the young, and cheer decrepit age,
Should we not hang with rev'rence on each page,
Study its precepts, and with fervor read
Of the pure Jesus every word and deed?
May God, who listens to the faintest prayer
The humble soul sends upward on the air,
Aid us to comprehend its truths, and give
A ray from Heaven that we may read and live!

Worcester, Nov. 1838.

MISCELLANEOUS.

(From the Violet, for 1839.)

THE COTTAGE

BY MRS. L. H. SIGOURNEY.

There was a laboring man, who built a Cottage for himself and wife. A dark gray rock overhung it and helped to keep it from the winds.

When the Cottage was finished, he thought he would paint it grey, like the rock. And so exactly did he get the same shade of color, that it looked almost as if the little dwelling sprang from the bosom of the rock that sheltered it.

After a while the cottager became able to purchase a cow. In the summer, she picked up most of her own living very well. But in the winter, she needed to be fed and kept from the cold.

So he built a barn for her. It was so small, that it looked more like a shed than a barn. But it was quite warm and comfortable.

When it was done, a neighbor came in, and said, what color will you paint your barn?

'I had not thought about that,' said the cottager.

'Then I advise you, by all means, to paint it black; and here is a pot of black paint' which I have brought on purpose to give you.'

Soon another neighbour, coming in, praised his neat shed, and expressed a wish to help him a little about his building. 'White, is by far the most genteel color,' he added, 'and here is a pot of white paint, of which I make you a present.'

While he was in doubt, which of the gifts to use, the eldest and wisest man in the village came to visit him. His hair was entirely white and every body loved him, for he was good as well as wise.

When the cottager had told him the story of the pots of paint, the old man said 'he who gave you the black paint, is one who dislikes you, and wishes you to do a foolish thing. He who gave you the white paint, is a partial friend and desires you to make more show than is wise.

'Neither of their opinions should you follow. If the shed is either black or white, it will disagree with the color of your house. Moreover, the black paint will draw the sun, and cause the edges of your boards to curl and split, and the white will look well for a little while, and then become soiled, and need painting anew.'

'Now take my advice, and mix the black and white together.' So the cottager poured one pot into the other, and mixed them up with his brushes—and it made the very grey color, which he liked and had used before upon his house.

He had in one corner of his small piece of ground, a hop-vine. He carfully gathered the ripened hops, and his wife made beer of them, which refreshed him when warm and weary.

It had always twined around two poles, which he had fastened to the earth, to give it support. But the cottager was fond of building—and he made a little arbor for it to run upon, and cluster about.

He painted the arbor grey. So the rock and the shed, and the arbor, were all of the same grey color.—And every thing around looked neat and comfortable, though it was small and poor.

When the cottager and his wife grew old, they were setting together, in their arbor, at the sunset of a summer's day.

A stranger who seemed to be looking at the country, stoped and inquired, how every thing around that small habitation happened to be the same shade of grey.

'It is very well it is so, said the cottager—for my wife and I, you see, are grey also. And we have lived so long, that the world itself looks old and grey to us now'.

Then he told him the story of the black and white paint, and how the advice of an aged man prevented him from making his little estate ridiculous when he was young.

'I have thought of this circumstance, so often, that it has given me instruction. He who gave me the black paint, proved to be an enemy; and he who urged me to use the white, was a friend.—The advice of neither was good.'

'Those who love us too well are blind to our faults—and those who dislike us, are not willing to see our virtues. One would make us all white—the other all black. But neither of them are right.—For we are of a mixed nature, good and evil, like the grey paint, made of opposite qualities.

'If then, neither the counsel of our foes, nor of our partial friends, is safe to be taken, we should cultivate a correct judgement, which like the grey paint, mixing both together, may avoid the evil and secure the good.'

ON NOXIOUS INSECTS.

'And it shall come to pass in that day, that the Lord shall hiss for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria. And they shall come, and shall rest all of them in the desolate valleys, and in the holes of the rocks, and upon all thorns, and upon all bushes.'

'What,' says Kirby, 'would you think of any large animal that should come to attack you with a tremendous apparatus of knives and lancets issuing from his mouth? Yet such are the instruments by which the fire-eyed and blood thirsty horse fly, *Tabanus*, makes an incision into the flesh; and then forming a syphon of them, carries off many drops of your blood. The pain they inflict when they once open a vein is usually very acute. . . . . 'But of all the insect tormenters, none are so loudly and universally complained of as the species of the genus *Culex*, whether known under the name of gnats or musquitoes. In our own land, we know little of these scourges, compared to other regions, yet we have found them sufficiently annoying. A few examples of what they are in other countries, may be not wholly devoid of interest, and may teach us to be grateful for mercies which, because they are in the ordinary course of events, are never thought of.

Net us travel northwards. One would think that the cold of Lapland would destroy insect life: not so. There the gadfly, *Œstrus tarandi*, the terror of the reindeer, obliges the herdsman to take long and toilsome migrations with his cattle from the interior to the coast and from the coast to the interior at stated periods. To remain in the woods during summer would be to ensure the total loss of his deer, to him his wealth and dependence. The wild herds migrate instinctively. But the gad-fly is only one pest in that climate; countless myriads of musquitoes, whose 'numbers are so prodigious as to be compared to a flight of snow when the flakes fall thickest; or to the dust of the earth,' deluge the land. 'The natives cannot take a mouthful of food, or lie down to sleep in their cabins, unless they be fumigated almost to suffocation. In the air you cannot draw your breath without having your mouth and nostrils filled with them; and unguents of tar, or nets steeped in fetid birch oil, are scarcely sufficient to protect the case-hardened cuticle of the Laplander from their bite.

In the Crimea, a part of Russia, Dr. Clark states, that the soldiers are obliged to sleep in sacks, as a defence against the gnats, and that in spite of every precaution, several die in consequence of mortification produced by their bites. The bodies of himself and his companions, notwithstanding the protection of gloves, handkerchiefs, &c. were one entire wound, producing great swelling and fever. 'The noise they make in flying cannot be conceived by those who have heard gnats only in England.' It is a most fearful sound.

If we pass from the northern to the tropical regions, we find the pest still raging.—Humbolt says, 'Between the little harbor of Higuerote and the mouth of the Rio Unare, the wretched inhabitants are accustomed to stretch themselves on the ground, and pass the night buried in the sand three or four inches deep, leaving out the head, which they cover with a hand kerchief.' Here the musquites carry on the warfare by day, the temporaneros (a kind of *Culex*) by twilight, and the zancudos (another species of *Culex*) by night; so that there is no cessation from their attacks.

Insects, like other conquerors, have given their names to territories; as, for example, Musquito Bay, in St. Christophers; Musquitoes a town in Cuba; and the Musquito country, in North America. Armies have yielded before them; Sapor, king of Persia, was 'compelled to raise the siege of Nosibis, by a plague of gnats which attacked his elephants and beasts of burden, and caused the route of his army.' See Theodoret, Hist. Eccl.

'The fly,' however, to which the writer alludes in the passage Isa. vii. 18, 19, at the head of this paper, is productive of consequences far more dire and disastrous than any we have yet alluded to. We say *is*, because it would appear, that 'the fly,' is still known and dreaded in the upper regions of the Nile. It is the Tsaltsalya, or *Zimb*, of Bruce, a native of Abyssinia; and most probably belongs to the family termed by entomologists, *Tabanidæ*.

Small as this insect is, we must acknowledge the elephant, rhinoceros, lion, and tiger, vastly his inferior. The appearance, nay the very sound of it, occasions more trepidation, movements, and disorder, both in the human and brute creation, than whole herds of the most ferocious wild beasts, in tenfold greater numbers than they ever are, would produce. As soon as this plague appears, and their buzzing is heard, all the cattle forsake their food, and run wildly about the plain till they die, worn out with fatigue, fright, and hunger. No remedy remains for the residents on such spots but to leave the black earth, and hasten down to the sands of Athara, and there remain while the rains last. Camels, and even the elephants and rhinoceroses, though the two last coat themselves with an armor of mud, are attacked by this winged assassin and afflicted with numerous tumors. All the inhabitants of the sea coast of Belinda, down to Cape Gardefui, to Saba and south of the Red Sea, are obliged in the beginning of the rainy season, to remove to the next sand, to prevent all their stock of cattle from being destroyed. This is no partial emigration; the inhabitants of the countries from the mountains of Abyssinia, northward to the confluence of the Nile and Astabolas, are once a year obliged to change their abode, and seek protection in the sands of Beja; nor is there any alternative or means of avoiding this, though a hostile band were in the way capable of spoiling them of half their substance.'—*See Bruce's Travels.*

A GREAT SHOT.—I will tell you a story. There was a churchman once who was a great sportsman, and he was going out to shoot, although he was no great things of a shot; and a friend who was with him saw a number of birds on a bush, and desired the sportsman to let fly. He did slap at them, and when the friend asked did he kill anything, 'Why,' said he, 'if I did not kill them I guess I made them scatter.

SMOKING.—This circumstance, (his becoming acquainted with Dr Parr,) led to the formation of Mr Hall's most inveterate habit, that of smoking. Previously he had always censured the practice as an *odious custom.*

But the Dr. was always enveloped in a dense cloud of smoke from sunrise till midnight and no person could remain in his company long without great inconvenience unless he learnt to smoke in self-defence, I well recollect entering his apartment just as he had acquired this art: I could not suppress my astonishment. 'O sir said he, I am only qualifying myself for the society of a Dr. of Divinity, and this, holding up the pipe, is my test of admission.' I put into his hands Dr. A. Clarke's pamphlet on 'the use and abuse of tobacco.' In a few days he returned it and said, 'thank you sir, for A. Clarke's pamphlet. I cant refute his arguments, and I cant give up smoking.'

FOR HEALTH.—A writer in a London Medical work, considers railroad travelling, with its other advantages, as conducive to health far above the common mode. The vibratory, or rather the oscilatory motion, communicated to the human frame, is very different from the swinging and jolting motion of a stage coach, and is productive of more salutary effects. It equalizes the circulation, promotes digestion, tranquilizes the nerves (after the open country is gained,) and often causes sound sleep during the succeeding night,—the exercise of this kind of travelling, being unaccompanied by that lassitude, aching and fatigue, which in weakly constitutions, prevents the nightly repose.

THE WIDOW'S MITE.—*Whatever ye would that men should do unto you, do ye even so to them.*—A most touching illustration of this Scripture precept was related to us recntly. A poor widow, with a family of children to support, earnt a scanty living by selling near one of our market houses, on a table, various little fancy articles. Some friends advised her to rent a small store that was vacant, close by, and open in that with a larger assortment. After hesitating long, with much fear and trembling, she at last rented the store, and by the aid of a few kind friends, got a neat little stock of goods. Every market day she set out her table as before, and with what she sold, both in this way and in her shop, she soon began to do very well, and to be tolerably easy in mind. Just at this period in her affairs, another poor widow woman, strugling for a support for her children, set out a table on the opposite corner, to get the custom of the market people. As soon as the widow who had the store as well as the table saw this, she immediately took in her table, and to a friend who asked her the reason—'I am doing very well with my store, and she has but a table; I will not divide the custom, for I know how hard it is to support a family of children with only the sales of a single table.

Balt. visiter.

MARTIN LUTHER.

Purhaps the finest, richest, and most generous species of character, is that which presents to the dainty the most repulsive surface. Within the rough rind, the feelings are preserved unsophisticated, robust, and healthy. The *noli me tangere* outside, keeps off that insiduous swarm of artificial sentimetalities, which taints and adulterates, and finally expels all natural and vigorous emotions from within us. The idea of a perfect man has always been figured forth in our minds, by the emblem of the lion coming out of the lamb, and the lamb coming out of the lion.

Of this description of character was Luther. Nothing could exceed his submissiveness and humility, when a choice was left him to be humble or daring; but when conscience spoke, no other consideration was for a moment attended to, and he certainly did shake the forest in his magnificent ire. But if we behold him one moment, to use his own quotation from Scripture, 'pouring contempt upon princes,' and highly raging against the highest upon earth, we see him next in his familiar correspondence, a poor, humble, afflicted man, not puffed up with pride at the great things he had accomplished, but rather struck down by a sense of his own unworthiness. As to his violence, it was part of his mission to be violent, and those who lay it to his charge to be blameworthy, seem to us not to accuse him, but to accuse Providence. Not to have been violent, would to him have been not earnest. And here it must be observed, that his violence was only verbal; it was merely the rousing voice to awaken Europe from the lethargy of ages.

But let us follow him into private life. Here it is that we shall best learn to appreciate him. We will not dwell upon his contentment in poverty, and his contempt for riches, because this is the characteristic of almost all great men, who are really worth more than gold can procure them; but his long unbroken friendship with Melancthon—a character so opposite to his own, and in some respects so superior, as he was the first to acknowledge himself, has always struck us as a proof that he possessed much sweetness and gentleness of disposition. Envy or jealousy never interrupted for a moment, the fraternal affection that subsisted betwen these great men. Of these passions, indeed, Luther seems not to have been susceptible. Neither did personal ambition come near him. Though he had so many titles to it, he never claimed the supremacy over his contemporary Reformers. Notwithstanding the great things he had performed, he gave himself no air of grandeur or importance. He seemed to consider himself as a common man among common men. He was Dr. Martin Luther and nothing more. There was a simplicity, and commonness in his habits and conversation, which contrasted wonderfully with the mighty revolution he brought about. This simplicity, we were going to say, shows his native greatness; but we correct ourselves and add, that it exhibits that apostolic frame of mind, which all the messengers of God, from Moses downwards, have displayed. Such men are moulded at once by the hand that sends them. The accidents of this world have no power (as they have upon others,) to change or modify their moral conformation. There is a oneness, wholeness, an uncompoundedness of character in the select instruments; on their moral frame is chiseled by the Divine finger, one idea, and one only—and that external to their earthly condition. Hence was begotton the simplicity and homeliness of Luther's walk in life. Had he acted the great man, he would have proved that he was not the apostle. The frank, popular course, and somewhat pleasant bearing which marked him, has made him the hero of the populace to this day in German. What is also remarkable in a man of his indubitable and profound piety is, that he had no austerity.—*Blackwood's Magazine.*

THE HILANDMAN'S ALMANAC.—Bend the first and third fingers on the left hand—and commencing with March at the thumb, count on—the bent fingers indicate the months which contain only thirty days.

A hardy seaman who had escaped one of the recent shipwrecks upon our coast, was asked by a lady how he felt when the waves dashed over him. He replied: '*Wet*, madam, very wet.'

NEW GERMAN GRAMMAR. — Introduction to the German Language; comprising a German Grammar, with an Appendix of important Tables and other matter; and a German Reader, selected from the Classic Literature of Germany; with Notes &c. By David Fosdick, Jr.
Just published, and for sale by
n 10 JAMES MUNROE & CO.

YOUNG MAN'S ASSISTANT in Efforts of Self-Cultivation. By Jason Whitman, author of Young Lady's Aid.
Just received, for sale by JAMES MUNROE & Co. 134 Washington st. n 10

SINGING SCHOOL BOOKS.—Boston Academy, Choir, Odeon, Ancient Lyre, Glee Book, Harp, Social Choir, Juvenile Singing School, &c. &c. at wholesale and retail, at 147 Washington St. by H. P. Nichols & Co.
Schools and Choirs supplied on favorable terms.
nov. 18

STRANGER IN CHINA—By C. T. Downing. 2 vols.
Just received by H. P. NICHOLS & CO.
n10

SIMMS'S NEW NOVEL. — Pelayo, a Story of the Goth, 2 vols. By the author of Yemasse.
Just received by H. P. NICHOLS & Co.
n10

COUSIN'S PSYCHOLOGY.—Elements of Psychology, included in a Critical Examination of Locke's Essay on the Human Understanding. With additional Pieces. By Victor Cousin, Peer of France &c. Translated from the French by Rev. C. S. Henry, D D. With an Introduction and Notes.—Second edition, prepared for Colleges.
Just published, and for sale by JAMES MUNROE & CO. n10

NEW ANNUALS, for 1839.—Parley's Christmas Gift
Parleys Christmas Tales
The Gem—Lady's Album
The Lily—Gift—Violet
Religious Souvenir—Christian Keepsake
For sale by H. P. NICHOLS & CO.
n10

PROBUS; or Rome in the Third Century. In letters of Lucius M. Piso from Rome to Fausta the daughter of Gracchus at Palmyra, 2 vols.
ZENOBIA; or the Fall of Palmyra. In letters of Lucius M. Piso from Palmyra to his friend Marcus Curtius at Rome, 2 vols.
Extract from the North American Review for October 1838.
'The Letters from Palmyra,' of which the present work is the sequel, is one of the most brilliant additions to American Literature. To have fallen on a subject of such admirable capabilities, and unappropriated by previous seekers after attractive themes for works of fiction, was a piece of rare good fortune, in an age of such literary abundance as the present; to have treated it in a manner fully equal to its demands on the imagination required high powers, persevering labor, and the keenest perception. All this was done in that beautiful work.
The style of these works cannot be too highly commended. It is easy, graceful, and pure—varying with the subject, and happily expressive of all its changes. In narrative, it is simple and unadorned. In description of external scenery it becomes ornate, and sometimes highly colored. The plot is carried on amidst the antiquities and innumerable historical associations of the Eternal City. It is a great excellence in fictitious composition, to make the reader *see* the things described. This is precisely the leading excellence of the descriptive parts in both of our authors works. They seem to be realities reduced to writing. The book leaves an impression of completeness, just proportion, and admirable distribution of parts, which are found in perfection only in the works of great masters.'
Published by J. H. FRANCIS, 128 Washington st. oct 6

FOR FRENCH SCHOLARS.
THE French Practical Teacher; a complete Grammar of the French Language on the progressive system; by which the acquisition of writing and speaking French is made easy; comprising 244 exercises, neatly written in the style of conversation; and a Vocabulary. By B. F. Bugard.
The Plan of this Book differs from all grammars published, especially in the order of the rules and composition of the exercises, in which not a single part of speech is employed until its use has been fully stated and illustrated. As the rules are numbered, and the words of the exercises have over them the numbers to be referred to for their translation, they afford to the student a constant, sure and easy guide. In his progress through the exercises, thus prepared, he is so often reminded of what is to be done, that he must as necessarily and practically learn and retain the rule, without the tedious operation of committing them to memory, as if he were to recite them *verbatim* to an instructor.
The French Practical Translator, or, easy method of learning to translate French into English. Containing a treatise on French pronunciation; the general principles for the use of the parts of speech, and directions for finding them in any dictionary; a collection of interesting exercises, the difficulties of which are calculated gradually to increase with the knowledge of students; a Vocabulary of the different words used in the exercises. Second Edition. By B. F Bugard.
The above two Books will be found very useful for persons wishing to instruct themselves, as they will serve all the purpose of private instruction without the use of any other Book. Published by J. H. FRANCIS, 128 Washington st. eptjan s 8

SCHOOL LIBRARY.
To Instructors of Primary and High Schools.
THE Author of American Popular Lessons offers to Instructors a series of *reading* books, designed for the use of Schools. These books are intended not merely to teach *reading* for reading's sake, but to suggest an *intelligent* method of instruction in preference to one merely mechanical. They attempt to communicate something of the knowledge of nature, to instil the principles of a right conduct from the earliest age, to furnish elements of true history, and to form a just literary taste. The books are:—
Primary.
1. Introduction to Popular Lessons.
2. American Popular Lessons.
3. Primary Dictionary.
Progressive.
4. Sequel to Popular Lessons.
5. Tales from American History.
6. Poetry for Schools.
7. Grecian History.
8. English History.
9. Biography for Schools.
10. Elements of Mythology.
The Introduction to Popular Lessons, is especially intended for the youngest class of learners. Its lessons are exceedingly plain, and systematically designed to please and inform children. It is illustrated by numerous cuts. This book is approved by the Public School Society of New York, and is used in their Schools.
American Popular Lessons is consecutive to the Introduction, and carries forward the learner to a further knowledge of the elements of morality, the manners of men, and the habits of animals. American Popular Lessons has been extensively used for many years in town and country.
Primary Dictionary, contains four thousand words in common use. It is intended to teach to *think* as well as to spell, and has been proved to be as useful as any book in the series.
Sequel to Popular Lessons, is a first book of history. It regards history as a great lesson of morality, and constantly suggests the distinction between right and wrong.
Tales from American History, form Nos. 9, 10, 11 of Harpers' Boy's and Girl's Library; the several volumes form an entire serise, and may be used separately and singly, or in succession. No. 9. embraces the important history of Maritime Discovery, and the Life of Columbus. This work is strongly recommended by the best judges of elementary books.
Poetry for Schools, is a series of Lessons on Poetry and Prose, fit for reading and declamation, and also comprising a brief system of rhetoric, and examples of English literature, from the age of Elizabeth to the American Poets.
Grecian History, is the history of Greece, from a remote antiquity to the present time, and includes notices of the arts, laws, and institutions of the Greeks, together with the Geography of Greece; it is illustrated by Maps and Engravings.
English History, resembles the Grecian in its arrangement and execution, and attempts, in perspicuous details, to show the benefits of civilization and public virtue.
Biography for Schools. This work is intended to furnish a series of virtuous examples from real life, by means of which young persons may be instructed in right action, by the genuine consequences of right and honorable conduct.
Elements of Mythology. This work has been found highly useful in classical education.
These Books invite the examination of teachers. They have been approved by the best scholars in the country. Without increasing its labor or expense, they greatly extend the common course of education. They are printed in the most convenient forms, and are cheap, and of a durable fabric.
For sale by JAMES MUNROE & CO. 134 Washington street. tf sept 16

LAND SHARKS AND SEA GULLS—by Capt Glasscock, author of the Naval Sketch Book.
Book 1, Wife Hunting—2, The Widow—3, The Man of War—4, The Discovery.
Just received by H. P. NICHOLS & Co.
n10 147 Washington street.

YOUNG GENTLEMAN'S ASSISTANT. By Rev. Jason Whitman, author of the 'Young Lady's Aid.' This day published and for sale by WEEKS, JORDAN & CO. 121 Washington street.
Also, a fresh supply of the YOUNG LADY'S AID. nov 3

AMERICAN ALMANAC.—This day published by JAMES MUNROE & CO., The American Almanac for 1839. For sale at 134 Washington st., opposite School street. s29

MINISTRY AT LARGE. The Principles and Results of the Ministry at Large in Boston, by Dr Tuckerman—Price one dollar. Published by JAMES MUNROE & CO. 134 Washington st.
oct 13

MRS SIGOURNEY'S Letters to Mothers. 1 vol. For sale by JAMES MUNROE & CO. 134 Washington st. oct 27

A. U. A.
THE Tracts of the American Unitarian Association furnished in sets or numbers, by JAMES MUNROE & CO. No. 134 Washington st. tf m 12

THE LADY'S ANNUAL REGISTER.—This day published, the Lady's Annual Register, or Housewife's Memorandum Book, for 1839—by Caroline Gilman. With an Almanac.
For sale at TICKNOR'S. n3

VALUABLE MUSICAL WORKS.—The Boston Academy's Collection of Church Music—Published under the direction of the Boston Academy of Music, consisting of the most popular Psalm and Hymn Tunes, Anthems, Sentences, Chants, &c. old and new; together with many beautiful Pieces, Tunes and Anthems, selected from the works of the most distinguished masters—new edition.
The Boston Handel and Haydn Society's Collection—Edited by L. Mason—new edition. The character of this work is too fully established by its extensive circulation throughout the country, and the approbation it has received in England, to need any remarks at the present time.
The Choir, or Union Collection of Church Music—By L. Mason. Much of the music in this work is entirely new, and has been drawn from the highest sources of musical taste and science—new edition.
Bridgewater Collection of Sacred Music.
The Odeon—A collection of Secular Melodies, arranged and harmonized for four voices, designed for adult Singing Schools, and for Social Music Parties. By G. J. Webb and Lowell Mason, Professors in the Boston Academy of Music.
The Odeon—Printed on fine paper, and bound in cloth.
Juvenile Lyre; or Hymns and Songs—Religious, Moral and Cheerful. Set to appropriate Music. For the use of Common and Primary Schools.
The Juvenile Singing School—By Lowell Mason and G. J. Webb, Professors in the Boston Academy of Music, a new work for Juvenile Classes and Singing Schools. This work has just been introduced into the Boston Public Schools.
Manual of the Boston Academy of Music, for Instruction in the Elements of Vocal Music, on the System of Pestalozzi—By Lowell Mason, Professor in the Academy.
The Lyrist, consisting of a Selection of New Songs; Duetts and Trios—From recent works of various authors. Compiled by Lowell Mason and G. J. Webb, Professors in the Boston Academy of Music.
The Music of Nature; or an attempt to prove that what is passionate and pleasing in the Art of Singing, Speaking, and Performing upon Musical Instruments, is derived from the sounds of the animated world. With curious and interesting illustrations, by William Gardiner.
The Boston Academy's Collection of Anthems, Choruses, &c.—Edited by Lowell Mason. The music of this work has been chosen with especial reference to public occasions, concerts, orations, &c. the whole being of practical character and acknowledged excellence.
Lyra Sacra—Consisting of Anthems, Motetts, Sentences, &c., original and selected. By Lowell Mason.
The Boston Collection of Anthems, Choruses, &c.—Consisting of selections from the works of the most distinguished composers. By Lowell Mason and G. J. Webb. [Published by the Boston Handel and Haydn Society.
Sentences, or Short Anthems. Hymn Tunes and Chants, appropriate to various occasions of public worship. By Lowell Mason. [Published by the Boston Handel and Haydn Society.]
The Boston Glee Book—Consisting of an extensive collection of Glees, Madrigals and Rounds; selected from the most admired composers. Together with many new pieces from the German, arranged expressly for this work. By Lowell Mason and G. J. Webb.
For sale by JAMES MUNROE & CO. 134 Washington street. n 10

SUPERB ENGLISH ANNUALS for 1839.—Just received by H. P. NICHOLS & CO.,
The Drawing Room Scrap Book, 4to, 37 splendid steel engravings
The Oriental Annual, 8vo, 18 do do
Friendship's Offering, 10 do do
The Forget Me Not, 11 do do in superb silk and morocco binding.
147 Washington street, opposite the Old South.
n10

ACADEMICAL CLASS BOOKS.
SPELLING.—Emerson's National Spelling Book, and Introduction to do.
READING.—Worcester's series, viz. A Primer of the English Language; the Second Book of Reading and Spelling; the Third Book of do and do.; the Fourth Book of Reading.
ARITHMETIC.—Parley's, Emerson's North American Arithmetic, Parts 1, 2, and 3, and Key; Walsh's Mercantile, and Grund's Exercises and Key.
ALGEBRA.—Grund's Exercises and Key, and Grund's Algebraic Problems, &c.
HISTORY—Parley's Book of the United States; do First, Second and Third Books; the Historical Class Book, Hildreth's Views of the United States, and Sequel to do; Outlines of Chronology, ancient and modern.
GEOGRAPHY.—Goodrich's Outlines of Geography and Atlas; do Universal Geography; Woodbridge's Geographical Copy Book; Blake's Geography for Children.
ASTRONOMY.—Grund's Popular Astronomy; Parley's Sun, Moon and Stars.
CHEMISTRY.—Grund's Elements of Chemistry, stereotype edition.
PHILOSOPHY. — Abbott's Little Philosopher; Grund's Elements of Philosophy. Sullivan's Moral Class Book.
CEOMETRY.—Holbrook's Easy Lessons; Grund's Plane and Solid Geometry.
WRITING.—Noyes's System of Penmanship; Marshall's Writing Books, 4 parts.
BOOK-KEEPING. — Walsh's Book-keeping; Marshall's Public School Account Book, 2 parts.
DICTIONARIES.—Worcester's Comprehensive, and do Elementary; Johnson's and Walker's improved by Todd.
The Political Class Book, Frost's Grammar, Russell's Lessons in Enunciation, Child's Botany.
Teachers, School Committees, &c., are requested to give the above books an examination.
Published by G. W. PALMER & CO.
School Book Publishers, 121 Washington st.
sept 1

NEW ANNUALS FOR 1839.—The Imperial, a Christmas and New Year's Present—English.
The Christian Keepsake, and Missionary Annual—edited by Rev. John A. Clark. With ten splendid Engravings.
Just received and for sale at TICKNOR'S. n3

EBENEZER FOX'S ADVENTURES. — Just Published, the Revolutionary Adventures of Ebenezer Fox, of Roxbury, Mass. For sale at
n3 TICKNOR'S.

MRS. CHILD'S FRUGAL HOUSEWIFE. The American Frugal Housewife, dedicated to those who are not ashamed of economy. By Mrs. Child, author of The Mother's Book, Hobomok, &c. &c. *Twenty first edition.* For sale to the Trade and at retail, by JAMES MUNROE & CO. 134 Washington st. nov 3

MRS. TROLLOPE'S NEW WORK. A Romance of Vienna. Domestic Manners of the Americans, &c. Just received by JAMES MUNROE & CO. 134 Washington st. nov 3

THE YOUNG LADY'S FRIEND. By Mrs John Farrar. For sale to the Trade and at retail by JAMES MUNROE & CO. 134 Washington street. nov 3

YOUTH'S KEEPSAKE, a Christmas and New Year's Gift for Young People, for the year 1839. Just received and for sale at
n3 TICKNOR'S.

SEDGEWICK'S POLITICAL ECONOMY, Part 2d. Received by JAMES MUNROE & CO. 134 Washington st. oct 6

NEW BOOKS.—Mrs Trollope's Vienna.
Dr Bird's Peter the Pilgrim.
Reminiscences of a Tour, by an American.
Christian Keepsake, for 1839.
Duty and Inclination.
Miriam. Picciola
Tales of the Day, two volumes.
For sale at TICKNOR'S. n3

CHRISTIAN REGISTER.

PUBLISHED EVERY SATURDAY MORNING,
BY DAVID REED,
At 19 Water Street, Boston.
CHANDLER ROBBINS, EDITOR.

TERMS.—*Three Dollars*, payable in six months or *Two Dollars and Fifty Cents*, if paid in advance
To individuals or companies who pay in advance for five copies, sixth copy will be sent gratis.
☞ No subscription discontinued, except at the discretion of the publisher, until all arrearages are paid.
All communicatons, as well as letters of business, relating to the Christian Register, should be addressed to DAVID REED, Boston.
MINOT PRATT, PRINTER.